The Souls PREPARATION FOR CHRIST.

OR,

A TREATISE OF CONTRITION.

Wherein is discovered

How God breaks the Heart, and wounds the Soul in the conversion of a Sinner to himself.

Psal. 51. 17.

The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.

The seventh Edition.

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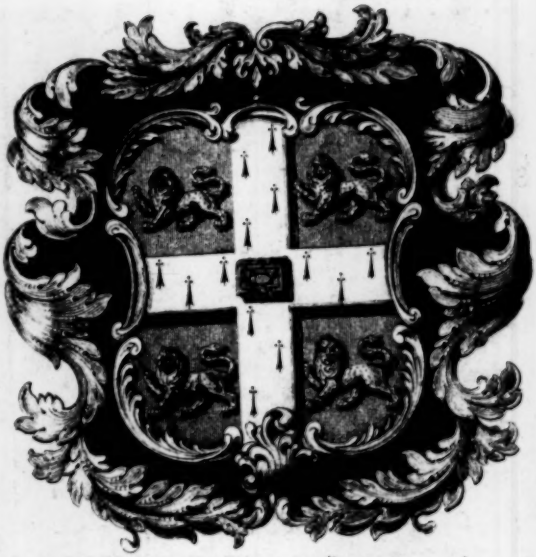

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CHristian Reader, thou hast here some Sermons brought to light, which by reason of the Authors absence, are presented to thy view, both with some lesser escapes, and in more homely termes, then his judicious eye would have suffered.

Severall Treatises of this *Author*.

1. THe Unbeleevers preparing for *Christ*, out of
   - *Revelation* 22.17.
   - 1 *Corinth*.2.14.
   - *Ezekiel* 11.19.
   - *Luke* 19.42.
   - *Matthew* 20.3,4,5,6.
   - *John* 6.44.
2. The Soules preparation for *Christ*, or a Treatise of Contrition, on *Acts* 2.37.
3. The Soules Humiliation, on *Luke* 15. v. 15,16,17,18.
4. The Souls Vocation, or Effectuall Calling to *Christ*, on *John* 6.45.
5. The Souls Union with *Christ*, 1 *Cor*.6.17.
6. The Souls benefit from union with *Christ*, on 1 *Cor*.1.30.
7. The Souls Justification, eleven Sermons on 2 *Corinth*.5.21.
8. Sermons
   - on *Judges* 10.23.
   - on *Psalm* 119.29.
   - on *Proverbs* 1.28,29.
   - on 2 *Tim*.3.5.

The Souls Possession of Christ.

An Exposition of the Lords Prayer.

The

THE SOULS PREPARATION FOR CHRIST.

ACTS 2. 37.

Now when they heard this, they were pricked in their hearts, and ſaid to Peter *and the other Apoſtles, Men and Brethren, what ſhall we do to be ſaved?*

IN this great work of preparation for Chriſt, obſerve two things. Firſt, the diſpenſation of the work of Grace on Gods part, he pulls a ſinner from ſin to himſelfe; and ſecondly, the frame and temper of ſpirit that God works in the hearts of

of those that he doth draw: and that makes it self known in two particulars; partly in Contrition, partly in Humiliation. For our better proceeding in the prosecution of these two main points, I shall handle them severally, and large. And first we will sift out what this Contrition and Humiliation is, that we may not deceive our selves, and think we have them, when it is nothing so.

What Contrition is.

This contrition (as I conceive) is nothing else, but namely, when a sinner by the sight of sin, and vileness of it, and the punishment due to the same, is made sensible of sin, and is made to hate it, and hath his heart separated from the same; and the sight of sin makes it self known in three particulars:

1. First, when the soul is sensible of
2. sin. Secondly, when it hath a hearty and sound sorrow for the same, and an earnest detestation of it.
3. Thirdly, when he hath his heart separated from his corruptions. All these are not wrought so much by any power that is in us, as by the Almighty

mighty power of God working in us; for the ſinner would not ſee his ſin, but the Lord forceth him, as the holy *Prophet* ſaith: *Thou holdeſt mine eyes waking, I am ſo troubled that I cannot ſpeak*; the Lord holds ſin to a carnall ſinfull wretch, ſo that his ſin walketh, and ſleepeth, and goeth with him; nay, the ſoul of a poor ſinner would beat back the blow, and would not have the Word to touch him, he labours to ſhift off the arrowes of the Almighty, which the Lord ſhooteth into the ſoul; but the Lord wil not ſuffer him ſo to do; *Thy Arrows ſtick faſt in me, and thy hand preſſeth me ſore.* Pſal. 38.2. As if the Prophet had ſaid, I would fain have beaten back thine arrows, but they ſtick faſt in me; and I would have ſhaken off the burthen that lay upon me, but thine hand preſſeth me ſore: ſo then at laſt, when the ſinner ſees he cannot ſhake off the arrowes, then he is content to be ſeparated from his corruptions. Pſa. 74.4 Pſa. 38.2.

This is in generall in the Text, wherein you ſhall plainly ſee theſe three particulars fully expreſſed.

First,

1. First, the ſight of ſin by the hearing of *Peters* words, and it was not by the bare hearing of his words only, but when *Peter* came ſomewhat roundly home to them, and ſaid, This is *Chriſt Jeſus* whom ye have crucified; then followes the former work, namely, the acknowledgement of their ſins; and the firſt cauſe that made them ſee their ſin, was a particular applicatiō of their ſins: he came punctually and particularly to them, & ſaid, You are they that have crucified the Lord *Chriſt*; this touched them and made them ſee their ſins.

2. Secondly, the daily and ſerious meditation & apprehenſion of their ſins, and of thoſe truths which were delivered in the Word *hearing*, that is, daily pondering and conſidering of the evils, that were committed by them and ſhewed by them.

3. Thirdly, *they were pricked*, they did not prick theſelves, but the Lord followed that truth that was delivered, and by his Almighty hand did make that word proſperous to their ſouls; & though they would not pierce themſelves, yet the Lord pierced them.

The

The ſecond part of it is in theſe words, *They were pricked in their hearts*, not in their hands or eyes, but in their *hearts*.

The third is the ſeparation from ſin, in theſe words, *Men and brethren, what ſhall we do*? Whatſoever you would have us do, we will do it, and whatſoever ſin is forbidden, we are content to be rid of it; nay, nothing was too hard, or too much for them.

Give me leave to take a doctrine by the way from the words; they when *they heard this*: who were theſe [*they*?] ſee this in the 36. verſe, *them that had crucified the Lord of life*.

What will ſome ſay, Is it poſſible that ever they ſhould be ſo pierced for their ſins? It was ſaid of *Judas* that betrayed Chriſt, *It had been good for that man that he had not been born*. What ſhall we think of thoſe that murther Chriſt? then much more they for killing of him. Is it poſſible the Lord ſhould do good unto them? yes, even they came to be pricked in their hearts.

From theſe words this doctrine ari- *Doct.*

ariseth. It is possible for the most stubborn sinners upon earth to get a broken heart. *They that slew the Prophets, and killed them that were sent unto them*, and slighted all the meanes of grace, they that refused *Christ*, and would not hear him, they are now brought upon their knees, and are resolved now, if any course might be taken, to get *Christ* and mercy. *Tit.*1.2.13. One of their own Prophets said, *The Cretians are alwaies lyars, evill beasts, and slow bellies*: a man would think it a vain thing to meddle with them, they are such desperate wretches; but the Text saith, *Reprove them sharply, that they may be sound in the faith*: so that a Cretian which is a filthy beast, by a sound reproof may come to be a glorious *Saint*: & whereas the Jews had loaden the Lord with their sins; therefore it was just with God to ease himself of his burden, and to send them & their sins down to hell together. Thus a man would think; but the Lord did not so, as we may see in *Esay*; *I am he that blotteth out all thy transgressions for my own name sake*,

Esay 43. 23,25.

ſake, I will remember your ſins no more; and as the *Apoſtle* ſaith, the Gentiles were ful of all unrighteouſneſſe, worſe then they almoſt could be for all kind of degrees of ſin, and yet many of them became full of all holineſſe; *Such were ſome of you* (ſaith the Apoſtle:) and in another place we may ſee that a ſcarlet ſinner may become a *Saint* in nature; we know this ſcarlet is ſuch a deep die, that all the Art under heaven cannot alter it: Yet the Lord can make of a ſcarlet ſinner, a milke-white Saint. I do not ſay it will ever be, and it doth alwaies come to paſſe, but it is poſſible. Rom. 1. 29, 30. Eſay 1. 18.

The reaſon is taken from the Lords Almighty goodneſs & power; the Lord is able to ſupply all wants and amend that which is amiſſe, nay he is able to do more then that thou ſtandeſt in need of. When the Lord made heaven and earth, he did not ſpend all his ſtrength, that he was able to help no more. No, no; he is All-ſufficient ſtill, he is not onely able to continue that good which the creature hath, but to make a glo- *Reaſon.*

rious

rious ſupply of whatſoever is want-
Pſ.103.3. ing, as *David* ſaith, *He pardoneth all thy iniquities, & forgiveth all thy ſins:* not ſome, but all, otherwiſe he were not All-ſufficient, unleſſe he had a ſalve for every ſore, and a medicine for every malady; if our ſins were more then God could pardon, or if our weakneſſes were more able to overthrow us, then his ſtrength to uphold us, he were not All-ſufficient: Indeed there are ſome things which the Scripture ſaith God cannot do, but it is not becauſe of the want of power in God, but becauſe there is a weakneſſe in the creature; as God cannot deny himſelf: but the more and greater our ſins and wickednesſes are, the more will the ſtrength & glory of his power appear in pardoning of thē; & where ſin abounds, there grace abounds much more in the pardoning of the ſame: Chriſt is All-ſufficient in power to procure mercy for all thy ſins, and the Spirit is all-ſufficiently able to apply the ſatisfaction of Chriſt to thy ſoul, and therefore be thy condition never ſo fearfull, (the ſin againſt the holy

holy Ghost onely excepted) there is power and mercy in the Lord to pardon thee, and it is possible for thee to find mercy.

The first Use is for reproof, and it checks the desperate discouragemẽt that harbours in the hearts of many poor sinners, that if they find no power in themselves, no succour in the meanes; they do question in this case, and presently conclude an impossibility to receive mercy, and they think there is no hope of pardon, as heretofore they have had no care in sinning; becaus they cannot see how it may be; they suppose it cannot be. This bringeth a great indignity to the Lord Jesus Christ, and a great discouragement to thẽselves: why? the Lord hath hardnesse, and difficulties at command. When the siege about Jerusalem was marvellous sore, and every man did despaire of any comfort or succour, the *Prophet* said, *before to morrow this time shall a measure of fine flowre be sold for a shekle*; and then a Lord on whose hand the King leaned, said, If the Lord should make windows in heaven, *Use.* 2 King. 22. 1.

ven, how can this thing be? and the *Prophet* ſaid unto him, *Thou ſhalt ſee it, but not eat of it*; ſo it is with many that beg often, and the Lord anſwereth not, ſo that the ſoul is marvellouſly ſtarved, and the flood of iniquity comes in amaine upon the ſoul, and all his ſinnes come to his view, and the heart begins to reaſon in this manner: If the depths of Gods mercies ſhould be opened, can all theſe ſins be pardoned? and can this damned ſoul of mine be ſaved? Surely this cannot be. It is juſt with God we ſhould ſeek mercy, given to others as bad as we, and yet we taſte not of it, becauſe we diſtruſt the Lord. *Cains* ſinne was ſo much the greater, becauſe he ſaid it could not be forgiven: ſo it is a horrible ſin to ſay, the Lord is not ſo mercifull as the devill is malicious; and that the world, and a ſinful heart, ſhall be more able to damne me, then God is to ſave me; if this were ſo, God were no God, and Chriſt no redeemer, and the Spirit no comforter: this is to make ſin, our ſelves, and the devill, above God and the Lord Jeſus Chriſt.

Chriſt. Oh therefore check all thoſe diſcouragements of ſoul, which too much prevaile with us.

Secondly, it is a ground of great encouragement to provoke the hearts of all wicked men under heaven, to look out of that condition wherein they are, for ſome mercy; becauſe the moſt wicked of the world may be wrought upon, and the moſt prophane heart may be pierced. Who therefore would not have his heart quickned up, to ſeek out for recovery from that eſtate wherein he is? Al you poor creatures, if there be any here preſent, as I doubt not but there are, Oh you poor and ungodly ſinfull creatures, my ſoul pities you, you that have had your hands imbrewed in the blood of Chriſt, and whoſe ſins are written with a pen of Iron, and are ſeen in every corner of the ſtreet; you that are thus in the gall of bitterneſſe, and yet in the kingdome of darkneſſe, though your caſe for the preſent be very deſperate, yet here is a little twig in the middeſt of the maine Sea, whereupon you may lay hold. *Uſe 2.*

And

And this may make you look up, the Lord may ſhew mercy unto you, as proud, as ſtubborn, as rebellious as you have had mercy; if you have the hearts of men, look for mercy; though your eſtate be fearfull for the preſent, yet it may be good: God hath not ſet the ſeale of condemnation upon your ſinnes, he hath not yet ſent you to hell. Conſider this whatſoever thou art, thou yet liveſt upon the earth, and enjoyeſt the means, and it is poſſible yet to have all thy ſins pardoned; oh lay about thee, go home, and ſay, good Lord, were they pierced in their hearts that pierced the Lord Jeſus, & were their ſouls wounded? In concluſion then, why may not my prophane ſinfull heart be humbled and pierced? It may be ſo; if the Lord ſay *Amen* it will be thus; that diſeaſe is not paſt remedy that hath been cured in others, therefore let this ſtay thy heart, as bad as thou have been humbled and brought home, and therefore why not thou?

Obj. But the ſoul will ſay, Can all theſe abominations be removed?

and

& is it poſſible all theſe rebellions of my heart ſhould be pardoned, and all this looſeneſs & ſecurity ſhould be caſt behind the back of the Lord? Surely it cannot be.

It is poſſible; onely labour thou that it may be, and that thou maiſt not be puffed up with preſumption, conſider theſe three Cautions in thy ſeeking. *Anſw.*

First, conſider in thy ſeeking, a little mercy will not ſerve the turn; thou that haſt been an old weather-beaten ſinner, and haſt wallowed in thy filthineſs, when thou 'goeſt to God for grace, conſider it is not a little grace, or a ſmall work that will do the deed: it is not a few ſpoonfuls or buckets-full that will cleanſe a foul skin; ſo if thou haſt had a filthy profane heart, which hath been a thorow-fare to all wickedneſſe, and thou haſt thus given thy ſelf liberty thereunto, and haſt continued therein; there muſt be a well of mercy to purge ſuch a miſerable wretch as thou art. 3 *Cautions.* 1.

When *David* had committed thoſe two ſins of Adultery and murther, Pſal. 51.

ther, and had continued in them long, he was forced to beg for much mercy, and to say, *Purge me, wash me, cleanse me.* O Lord, these stains are marvellous deep, therfore purge me with hyssope; nay he had never done with it, because his sins were more then ordinary; So, it will cost a great deal of work before a loose prophane drunkard can be made clean.

Secondly, thou must expect it with much difficulty and hardnesse in thy self, thou that hast been rivetted in thy base lusts and corruptions, the Lord will make all crack before thou shalt find mercy; thou that hast outbraved heaven with thy prophanenes, the Lord will make thee a mirrour of humiliation, as heretofore thou hast bin a spectacle of filthinesse. A man that hath had a bone out of joynt, and it is now festered, it will make him cry many an *oh*, before it be brought into its right place again; so it is with a man whose heart is full of filthinesse, it will cost him much paines, and difficulty, & heart-smart before the Lord will bring the soul to a right set again. *Manasses* humbled

bled himſelf mightily before the Lord, becauſe he had been a mighty proud rebellious man, the Lord made his humiliation as miraculous as his ſins had been: and ſo *David* when he had given his ſins eaſe in bedding with them, the Lord brake all his bones, and did awaken him with a witneſſe.

Laſtly, you muſt reſolve to beſtow the utmoſt of your endeavour to get this mercy at the hands of the Lord. It is not a dipping of a foule cloth in water will cleanſe it; but it muſt be ſoked and rinſed in it; ſo you muſt not think to have the ſoul-ſtaines of ſin waſhed away with a few tears: no, no, you muſt rub your hearts over and over, and awake your conſciences again & again; it is not a little examination nor a little ſorrow will ſerve the turn; the Lord will pull down thoſe proud hearts of yours, and (it may be) let you go a begging for mercy all your dayes, and well if you may have it at your laſt gaſp when all is done. 3

The firſt doctrine I will obſerve is this: There muſt be a true ſight of ſin *Doctr.*

before the soul can be broken; for the text saith, they did first *hear* and then apprehend the evill that was done by them; and thus they were brought to a saving remorse for their
Ezek.36. 31. sins: *Ezek.36.31.* the text saith, *Then shal you remember your own evil waies & your doings that were not good, & shall loath your selves for your abominations.* First they shall remember their works, and then loath themselves; it is the course that *E-*
Jer.31.29. *th aim* takes in *Jeremiah, After that I was instructed, I smote upon my thigh; & after I was turned, I repented, I was ashamed and confounded, because I did bear the reproch of my youth.* And it is Gods curse which he takes with
Job 36.9. his, as in *Job. When the Lord had once gotten the people into fetters, he shewed them their wickednes, & makes their eares open to discipline.* And in another place the Prophet sheweth the ground and reason why the people repented not, they understood not the ground and reason of their sin, *For no man saith, what have I done?* as a horse rusheth into the battaile and
Jer.8.6,8. feareth nothing; so a wicked man con-

continues in a sinfull course, never considering what he hath done; the drunkard doth not say, How have I abused Gods creatures? and the despiser of Gods Ordinances doth not say, How have I rejected the Lord Jesus Christ? And therefore no wonder though he be not affected with that he doth.

Now for the better clearing of this doctrine, I will handle these three things: First, I will shew what this true sight of sin is. Secondly, I will shew the reason why there must be a true sight of sin, before the soul can be broken for it. Thirdly, I will make use of the point.

First, it is not every sight of sin will serve the turn, not every apprehension of a mans vileness; but it must have these two properties in it, First, he must see sinne clearly; Secondly, convictingly. First, he that will see sin clearly, must see it truly and full, and be able to sadom the compass of his corruptions, and to dive into the depth of the wretchednes of his vile heart, otherwise it will befall a mans sinne as it doth

What the true sight of sin is.

The property of it.

doth the wound of a mans body: when a man looks into the wound overly, & doth not ſearch it to the bottom, it begins to feſter & rankle, & ſo in the end he is ſlain by it; ſo it is with moſt ſinners, we carry all away with this, we are ſinners, & ſuch ordinary confeſſions, but we never ſee the depth of the wound of ſin; & ſo are ſlain by our ſins. It is not a general, ſleight, and confuſed ſight of ſin that will ſerve the turn: it is not enough to ſay, it is my infirmity, and I cannot amend it: and we are all ſinners, and ſo forth. No, this is the ground why we miſtake our evils, and reform not our wayes, becauſe we have a ſleight and an overly ſight of ſin: a man muſt prove his wayes as the Goldſmith doth his gold in the fire, a man muſt ſearch narrowly, and have much light to ſee what the vileneſſe of his own heart is, and to ſee what his ſins are that do procure the wrath of God againſt him, as the Prophet *David* ſaith, *I conſidered my ways and turned my feet unto thy teſtimonies*: the *phraſe* in the original is thus much; I turned

Pſ. 119. 59 opened.

re I my ſins upſide down; he looked all over his wayes. And as *Zachary* ſaith, *When the people ſhall look unto him whom they have pierced, and conſider the nature of their ſins, then ſhal they mourn.* Note that this clear ſight of ſin may appear in two particulars. Zach. 11. 10.

First, a man muſt ſee his ſin nakedly in its own proper colours, we muſt not look upon ſin through many mediums, through profits, pleaſures, and the contentments of this world, for ſo we miſtake ſin: but the ſoul of a true Chriſtian that would ſee ſin clearly, he muſt ſtrip it clean of all content and quiet that ever the heart hath received from any corruption, and the heart muſt look upon ſin in the danger of it; as the adulterer muſt not look upon ſin in regard of the ſweetneſs of it, nor the drunkard upon his ſin in regard of the contentment that comes thereby, nor the covetous man in regard of the profit that comes by his ſin; you that are ſuch, the time wil come when you muſt die, and then conſider what good theſe ſinful courſes will do yoe; how will you judge of 1.

ſin then, whē it ſhall leave a blot upon your ſoul, and a guilt upon your conſcience; what will you then think of it? We muſt deal with ſin as with a Serpent; we muſt not play with a Serpent as children do, becauſe it hath a fine ſpeckled skin; but fly from it, becauſe of the ſting: ſo muſt we deal with ſin. A prophane Gallant will prophane the Sabbath, becauſe otherwiſe he ſhould be counted a Puritane: look not at the ſpeckled skin of ſin; but how thou canſt anſwer for thy ſin before God, eſpecially ſeeing the Lord ſaith, *I will not hold that man guiltleſſe that blaſphemes my name*, of what place or condition ſoever he be: look now on the nature of thy ſins nakedly.

Secondly, we muſt look on the nature of ſin in the venom of it, the deadly hurtfull nature that it hath, the plagues and miſeries it doth procure to our ſoules; and that you may do, partly if you compare it with other things, and partly if you look at it in regard of your ſelves. Firſt compare ſin with thoſe things that are moſt fearfull and horrible; as ſuppoſe

poſe any ſoul here preſent were to behold the damned in Hell, and if the Lord ſhould give thee a little peep-hole into Hell, that thou didſt ſee the horror of thoſe dãned ſouls, and thy heart begins to ſhake in the conſideration thereof; thẽ pro, ound this to thine own heart, what pains the damned in Hell do e adure for ſin, and thine heart will ſhake and quake at it: the leaſt ſin that ever thou didſt commit, though thou makeſt a light matter of it, is a greater evill then the pains of the damned in hell, ſetting aſide their ſin; all the torments in hell are not ſo great an evil as the leaſt ſin is: men begin to ſhrink at this, and loath to go down to Hell, and to be in endleſſe torments.

Now I will make it good by three reaſons, that ſin is a greater evil, then thoſe torments and plagues which the damned in hell do endure. What a horrible thing ſin is.

The firſt reaſon is this. That which deprives a man of the greateſt good, muſt needs be the greateſt evil; nature ſaies ſo much; that which deprives a man of all that comfort and 1. *Reaſon.*

happineſs wherein the ſoul findes moſt content, that muſt needs be the greateſt evil of all; but ſin onely deprives a man of the greateſt good: for the good of the ſoul is to have a heart united unto God, & to have fellowſhip with him, to have him, and ſalvation through him, to be one with the Lord: and this is the chiefeſt good of the ſoul. All things here below are made for the good of the body, and the body is made for the good of the ſoul, and the ſoul is made for God; and theſe things here below are onely ſo far good to us, as they are meanes to make us enjoy a nearer communion with God: and contrarily, riches, and honours, and profits, and pleaſures, are as ſo many curſes to us, if by them our hearts are withdrawn from God. The reaſon why God is eſtranged from us; it is not becauſe we are poore, or purſued, or impriſoned, or the like; but it is ſin that breaks the union between God & us, as the Prophet *Eſay* ſaith, *Your ſins have ſeparated between you and your God*: Now that which ſeparates from God

Iſa. 59. 2.

God which is the chiefeſt good, it is our ſins; it is not puniſhment that takes away the mercy of God from us, but a proud rebellious heart, and the contempt of Gods ordinances. Therefore ſin is far worſe than all the plagues that the damned do or can ſuffer.

Secondly, becauſe there is nothing ſo contrary and oppoſite againſt the Lord, as ſin and corruption; and this is the reaſon why God is the inflicter of all the puniſhments of the damned in hell: it is through the juſtice of God that they are damned, becauſe God is of ſuch a pure nature, that ſin cannot be in him, nor practiſed by him. *Reaſ.* 2.

Thirdly, becauſe it is ſin that doth procure all plagues & puniſhments to the damned, and therefore being the cauſe why they ſuffer, it muſt needs be greater than all puniſhments: for all puniſhments are made miſerable by reaſon of ſin, therefore ſin is a greater evil than all the miſeries of the damned. If a man were in priſon & had the peace of a good conſcience, his priſon would be a *Reaſ.* 3.

Palace unto him, and though a man were in ſhame and diſgrace, and yet have the favour of God, there were no miſery in him; ſo it is with ſin, if no man ſuffer but for ſin, then ſin is a greater evill then all other puniſhments, as being the fountain from whence they flow.

Now let us look upon ſin through theſe things, and when our corrupt heart provokes vs, and the world allures us, and the devil tempts us, to take any contentment in a ſinfull way; ſuppoſe we ſaw hell fire burning before us, and the pit of hel gaping to ſwallow us, and ſin enticing of us; and let us ſay thus to our ſouls, It is better for a man to be caſt into the torments of hel amongſt the damned, then to be overcome with any ſin, and ſo to rebell againſt the Lord. Now therefore if thoſe plagues and puniſhments make the ſoul ſhake in the conſideration of them; O then bleſſe thy ſelf ſo much the more from ſin, which is the cauſe of all plagues whatſoever. Were a man in hel and wanted his ſins, the Lord would love him in

hell,

hell, and deliver him from all thoſe plagues: But if any man were free from all puniſhments, and in honour and wealth, if he were a ſinfull and wretched creature, the Lord would hate him in the height of all his proſperity, and throw him down to hell for ever.

Secondly, we muſt ſee ſin ſimply as it is in it ſelf, in regard of the proper work of it; it is nothing elſe but a profeſt oppoſing of **God** himſelf; a ſinfull creature joyns ſide with the devill and the world, and comes in battaile array againſt the Lord, and flies in the face of the **God** of hoſts; they are called *haters of God*, Pſ. 83. That is, when they ſee grace in another man, in ſuch a man, and in ſuch a woman, and hate them for it, little do they think that they *hate* the *God of heaven*, and his holy nature; and if it were poſſible, they would have no **God** in heaven to take notice of their ſins, and call them to account for them; as the wiſe man *Gamaliel* ſaid to the *Phariſees* and *Elders*, *Refrain your ſelves from theſe men, and let* Pſ. 83. 2.

let them alone, for if this Counsell or work *be of men, it wil come to nothing, but if it be of God, you cannot destroy it lest you be found fighters against God*; you make nothing of opposing the Gospell, and preaching thereof; I tell you that there is never a creature that lives in any such sinfull course, but he is a fighter against God, and he resists the Lord as really as one man doth another: And as *Stephen* sai h, *You stiffe-necked and uncircumcised in heart, you have resisted against the holy Ghost*: You must not think that you resist men onely, no (poor creatures) you resist the Spirit, and so aime at the Almighty in opposing of the means of grace; what a fearfull condition is this? I pray you in cold blood consider this; and say thus, Good Lord! What a sinfull wretch am I? that a poor damned wretch of the earth should stand in defiance against the God of hosts, and that I should submit my self to the devill and oppose the Lord of hosts?

And as you resist the Lord, so you do also passe the sentence of condem-

demnation upon your ſelves, & ſeal up that doom which one day ſhall be executed upon the wicked in hell at that great day of account; that look what God ſhall do then, the ſame thou doſt now by ſinning; this is the doom, or (as I may ſay) the neck-verſe of the wicked, & the laſt blow, as now thou doſt depart from God by ſinning, ſo then thou ſhalt depart from God for ever. A wicked man forſakes God, & plucks his heart from under the wiſdom of God, that ſhould inform him of the way of life; and the ſoul ſaith, God ſhall not bleſs me, God ſhall not be God unto me, but I will live as I liſt, and I will run down poſt-haſt to hell. And when your hearts begin to riſe againſt God & his ordinances, and your ſouls begin to go againſt the Lord, I tell you what I would think with my ſelf, ſuppoſe I heard the voice of the Archangel crying, *Ariſe ye dead, and come to judgement*, and the laſt trumpet ſounding, and the Lord Jeſus coming in the heavens with his glorious Angels, and did ſee the Goats ſtanding

ding *on the left hand*, and the *Saints on the right hand*, and with that I did hear the terrible sound, *Depart ye curſed*: would you be content to hear that ſentence paſs againſt your ſouls? Oh what lamentation and woe your poor ſouls would make in thoſe daies! & therefore conſider it well, and ſay that I do that in ſinning, wch the Lord wil do in the day of Judgement: ſhal I depart from the Lord, and withdraw my ſelf from mercy, and ſay, Chriſt ſhall not rule over me and ſave me? Shall I do that againſt my ſelf, which the Lord ſhall do in that day? God forbid. There are two things hardly known, what God is, and what our ſins are; or elſe we hardly apply the knowledge of them to our ſelves.

Obj. But ſome will object and ſay, If ſin be ſo vile in it ſelf, then why do not men ſee it?

Anſ. To this I anſwer, the reaſon why men ſee not their ſins, though they be ſo vile, it is mainly upon theſe two grounds.

Why men ſee not the vileneſſe of ſinne.

1. Firſt, becauſe we judge not of ſin according to the Word, and verdict of

of it, but either in regard of the profit that is therein, or the pleasure that we expect therefrom. The Usurer looks on his profit that comes by sin, and the adulterer on his pleasure; & *Judas* saw the money, but he did not see the malice of his own heart, nor the want of love to his *Master*, and this made him take up that course which he did; but when he threw away his thirty pence, the Lord made him see the vileness of his sin, it came clearly to his sight, and therefore he cryed out, *I have sinned in betraying innocent blood*. As bribes blind the eyes of the wise, and pervert judgement, so sin bribes the eyes of the soul; and therefore the Tradesman seeth much profit come by cozening and false measure, and so gives way to himself therein, but he sees not the sin: so the oppressour seeth the morgages, and pawnes that come in, but he cannot see his sin, till he be laid on his death-bed, and then the Lord sheweth him all the wrong that he hath done.

Secondly, another reason why we 2.

see

ſee not the vileneſs of ſin, is, becauſe we judge the nature of ſin according to Gods patience towards us, as thus, a man commits a ſin and is not plagued for it, and therefore he thinks God will not execute judgemẽts upon him at all, *All things continue alike* (ſaith the wicked man) as if he had ſaid, you talk of the wrath of God that ſhall be revealed from heaven againſt all ungodlineſſe: But where is the promiſe of his comming? Do you not ſee that ſuch a man is an oppreſſour, and a prophane perſon; yet growes rich & thriveth in the world? and becauſe God ſpares a wicked man ſtill for the preſent, therefore he thinks all are but words, he ſhall be free from the puniſhment to come (as the *Prophet* ſaith in the name of the Lord) *Theſe things haſt thou done and I kept ſilence*; when thou waſt upon thy Ale-bench, and there thou didſt ſpeak againſt holineſs and purity, and becauſe I did bear yet, and ſaid nothing, therefore thou ſpeakeſt wickedly *that I was even ſuch a one as thy ſelf*; The wicked man takes Gods pa-

Pſ. 50. 2.

patience to be a kind of allowance to him in his ſin; (as the Wiſe man ſaith) *becauſe ſentence againſt an evill work is not ſpeedily executed, therefore the hearts of the ſons of men are wholly ſet in thē to do miſchief*, & as the Prophet ſaith, they call the proud happy, *They that work wickedneſſe are ſet up, and they that tempt God are delivered.* As who ſhould ſay, you ſay that the wrath of God is incenſed againſt ſwearers, and drunkards, and the like; but we ſee them proſper, and becauſe they do proſper thus, their hearts are ſet to work wickedneſſe: but howſoever it is true, the Lord God doth ſometime bear with wicked men; the longer God ſtayes, the greater account they ſhall make, and the heavier judgements they ſhall receive from God: See what *Job* ſaith, *Thou ſealeſt up my tranſgreſſions in a bag, and thou ſoweſt up mine iniquities*; Wicked men do treaſure up vengeance againſt the day of the Lord, the prophane perſon treaſures up wrath; and in the eighteenth verſe he

Eccl. 8. 11.

Mal. 3. 11.

Job 14. 17.

he ſaith, The mountaines falling come to nothing: as if he had ſaid, Good Lord, who can bear all theſe ſins that I have committed? Are they all ſealed up, and ſhall all the judgements due unto them fal upon me heavier than the mountaines? Good Lord, what rock or mountain can bear the weight of my ſins thus ſealed up and ſetled, and laid cloſe to my heart? and ſo God ſeals up an hundred thouſand oaths in one bag; and an ocean of pride & miſchiefs done to Gods people and Church are barrelled up in another; and the Lord ſhall one day lay all theſe upon thy neck. Who is able to bear all theſe ſins?

Now it falls out with a ſinner as it is with a bankrupt debtor, one man throwes him into priſon, and when he is there every one comes againſt him, and ſo he ſhal never come out, but die and rot in the priſon; ſo though the Lord will not execute judgement on thee ſpeedily, yet in the end the Lord will be paid for all thy ſins; and when thou art in hell, then

then mercy, and justice, & patience will cry all to heaven for justice and vengeance; then haply a drunkard is cast into prison for his drunkenness and for his blasphemy, & then all his filthiness comes in as so many bils of indictment against him: Oh therefore labour to see sin alive; we play with sin as if it were dead: when children see the picture of a dead Lion on a wall, they labour to pull him in peices; but if there were a live Lion in the place, it would make the strongest to run. So thou paintest thy sin, and sayest it is thy infirmity, and God forgive your swearing, and the like; and thus you dally with your sins: but brethren, labour to see sin alive, and to see sin roaring upon you; see the paw of sin, and the condemnation that shal be thrown upon the soul by it, and this will awake the soul in the apprehension of it.

2. We must see convictingly, that it may be so to us as it is in it self, that look what sin is in it self, we may so conceive of it in our souls being

How to see our sins convictingly.

being guilty of it; and this discovers it self in these two particulars.

First, when we have a particular apprehension in our own person, that look what we confesse to be in sin in generall, we confesse the same in our own souls; and that our sins are as bad as the sins of any: this is the cursed distemper of our hearts, howsoever we hold it to be truth in general, yet when we come to our own sins, the case is altered, and we never come to the right seeing of them, as they concern our own particular. As the adulterer can easily confesse the danger and filthinesse of that sin in others, but he thinks not his sin to be so vile, as the Wise man saith, *He*
Pro. 2.19. *that enters into the house of an harlot, doth he ever returne again, doth he ever take hold of the path of life?* The Lord is pleased to set such a heavy stamp on this sinfull distemperature. These are truths, and a man in his cold blood will easily confesse it in the generall, that he *never returnes again*. Take the words as they are in the letter of them, and howsoever they

they have ſome other interpretations, yet in the letter it is thus read, *he is ever hardly recovered*, Howſoever it may be, yet with much difficulty. *David* had let his ſoul looſe in that, and he did hardly recover himſelf again, ſcarce one of a thouſand yet ever took hold of the way of life. And the drunkard will confeſſe the danger of his ſin in generall, when he ſees his drunken mates lie groveling in the duſt, he will be aſhamed of it, and ſay, Now no adulterer or drunkard ſhall ever come into the Kingdom of Heaven; but here is the wound of it; when he comes to his own particular drunkenneſſe and uncleanneſſe, that he muſt look into them, then the ſight of a mans knowledge hath not ſo much power as to judge himſelf rightly, or to make a particular applicatiõ to himſelf; but he thinks his adultery and drunkenneſſe is not like to another mans, or elſe his knowledge is but weake, or elſe he ſeeth as a man in the twy-light, when the ſun is down, and the heavens begin to withdraw their

their light. Though a man can see to read abrod, yet he cannot see to read in the house or in the chamber; So it is with a weak knowledge, and with a feeble understanding in a wicked man, he is not able ro see the vile nature of sin in himself, whē he comes to read his own closet-sins, and his bosome-abominations, then he hath not so much light as to perceive them so fully in himself as he thought to do; therefore the rule is this: Arrest thy soul in a speciall manner of those sinnes whereof thou standest guilty; that Phrase in Job 13.27 *Job* is to good purpose, *Thou lookest narrowly to my pathes, thou setteſt a print upon the heels of my feet.* As God followed *Iob* to the hard heeles, and did narrowly observe his wayes: so deal thou with thine own soul, and set a print upon the heel of thine heart; arrest thy heart in particular for thy sins; and I would have you perceive your own particular sins, and follow them to your hearts, and make hue and cry after your sins, and drag your hearts before the Lord,

Lord, and ſay; Are murther, pride, drunkenneſs, and uncleanneſs, ſuch horrible ſins, and doth God thus fearfully plague them? Lord, it was mine heart that was proud and vain, it was my tongue that did ſpeak filthily and blaſphemouſly, my hand hath wrought wickedneſſe, my eye was wanton, and my heart was unclean and filthy; Lord here they are; it is my affections: that are diſorderly, & it is I that do delight too much in the world: Thus bring thine heart before the Lord. You ſhall obſerve the ſame in *David*; ſo long as *Nathan* ſpake of ſin in general, he conceived of it truly, and confeſſed the vileneſs of it, and the heart of this good King did rage againſt the man, ſaying, it is the *Son of death*: but as ſoon as the Prophet had ſaid, *Thou art the man*, though he never ſaw his ſin kindly before, yet now his heart yeelded, & he began to ſee himſelf and his ſin in the naturall colours of it. So the Apoſtle *John* ſaith; *He that hateth his brother is a man-ſlayer, and you know no man-ſlayer hath eternall life abiding in him.*

Then

Then play thou the part of *Nathan*, and ſay, *I am the man*: It is this wretched heart of mine that hath hated the Saints of God; And therefore if I be a murtherer, will not my ſin keep me from the Kingdom of heaven as well as another mans? Yes that it will; if pride and ſtubbornneſs be ſuch vile ſins in others, then they are ſo in me: and ſo there muſt be a ſight of our perſonal particular ſins; ſo,

2 Secondly, the ſoul muſt be ſet down with the audience of truth, & the conſcience of a ſinner ſhould be ſo convicted, as to yield and give way to that which is known, as ſeeking any ſhift or way to oppoſe that truth which is revealed; his particular apprehenſion of ſin is like the indictment of a ſinner before God, & his conviction is that which brings the ſoul to ſuch a paſſe, that the heart will not, nay it dares not, nay (which is more) it cannot eſcape from the truth revealed: as when a man is onely arreſted, and no more, he may eſcape, therefore it is not enough

nough particularly to arreſt the ſoul and bring it under command, that it cannot ſhift from the truth revealed: When the Lord comes to make racks in the heart of ſuch as he means to doe good unto; the text ſaith, he will *reprove the world of ſin*, that is, *he will convince the world of wickedneſs*, he wil ſet the ſoul in ſuch a ſtand, that it ſhall have nothing to ſay for it ſelf, he cannot ſhift it off; for there is in every mans heart naturally ſuch corrupt carnal pleading that it labours to defeat and put by the work of the Word, that it may not come home to the heart. As a man in battel-array labours to put by the blow that it may not hit his body; ſo it is with a corrupt heart when the Word comes home to the ſoul, as it doth ſometimes into the heart of a drunkard, or an adulterer, or a murtherer, & the Word of God ſeems to ſtab the heart, they put by the Word of God by carnal ſhifts, and ſo break the power of it that it cannot have its full blow upon the ſoul, and ſo the Word takes no

place to any purpoſe in them.

Now this kind of knowledge takes away all ſhifts, that the ſoul hath nothing to ſay for it ſelf, and plucks away all defence, that the edg of the Word cannot be blunted, but that it will flat on the heart; this is that I would put to your conſideration punctually; when there is that wiſdome and knowledge revealed to the ſoul ſo powerfully, that it prevailes with the heart, and it gives way thereto, ſo that all the replies and pleas of the ſoul be taken away, & the ſoul fals under the ſtroke of the Word, not quarrelling, but yielding it ſelf, that the Word may work upon it, and withal there is a reſtleſs amazement put into the heart of the creature, and a kind of dazeling the eye, ſo that the ſoul is not content now before it ſee the worſt of his ſin that is revealed, and then it lies under the power of that truth which is made known; theſe two make it plain: the Miniſter ſaith God hates ſuch and ſuch a ſinner; and the Lord hates me too, ſaith the

the ſoul, for I am guilty of that ſin. Many times when a ſinner comes into the congregation, and attends unto the ordinary means of ſalvation, if now the Lord be pleaſed to work mightily, at laſt the mind is enlightned, and the Miniſter meets with his corruptions, as though he were in his boſome, & he anſwereth all his cavils, and takes away all his objections: with that the ſoul begins to be amazed, to think that God ſhould meet with him in this manner, and ſaith, If this be ſo, as it is for ought I know, and if all be true that the Miniſter ſaith, then the Lord be mercifull unto my ſoul, I am the moſt miſerable ſinner that ever was born.

Give me leave to open a paſſage or two this way; Suppoſe there be an ignorant creature, that knoweth nothing, and he thinks God wil pardon him becauſe he is ſo, and he need not conſider of this or that which the Miniſter calls upon him for: ſee what God ſaith to ſuch, *It is a people of no underſtanding, therefore he that* Eſay 27. 11.

made them will not have mercy on them, & he that formed them wil ſhew them no favor: You think to carry all away with ignorance, but the God of heaven will ſhew you no pity, and he that made you will not ſave you: when a poor ſoul begins to conſider of this, he that made us will not ſave us: Will he not? No, he will not: Not one of you, not your wife, nor children, nor thy ſervant: This drives the ſoul into amazement, when the Lord works this truth in him, and he frequents the ordinances more diligently, & ſayes, if it be ſo, my caſe is fearful. In concluſion, he finds every Miniſter ſaith ſo, and all writings confirm it, and he ſeeth it is ſo indeed, and it is the will and way of God: Then the ſoul is caſt, and ſaith, I ſee this is my juſt eſtate and condition, and therefore woe to me that ever I was born. This is right conviction, and though his carnall neighbours come to him, and begin to cheere him up and ſay, The Lord is more merciful then men are, Miniſters muſt ſay ſomething, &c. If the

the heart be truly convicted, it returns this answer, and saith, I have thought as you doe, but now I see there is no such matter, these are but fig-tree-leaves, and will not cover my nakednesse. It is true, Christ came to save sinners, & he came to humble sinners too, he came to bind up the heart, and he came to break the heart too. This is a great part of the spirit of bondage spoken of *Rom.* 8.15. *We have not received the spirit of bondage to fear again.* When God hath revealed a mans bondage to him, so that he sees himself bound hand and foot, for (mark it) so long as man keeps in these carnall shifts he is not in bondage; but when he is once in bondage and fettered, he saith, If ever any had a proud heart, I am he; if ever any were profane, I am he; and if ever God hated such wretches, he hateth me. Now there is no escape, there is no plea at all, he will not go away & say, There is no such matter, Ministers may say what they will. No, no, the soul that is truly convicted of sin yields it self,

Job 7.20. and ſaith I have ſinned; *Oh what ſhal I do unto thee, thou preſerver of men?* ſaith *Job*; as if he had ſaid, Lord, I have no plea at all to make, nor no argument to alledge for my ſelf, I only yield up the bucklers, I cannot ſay ſo bad of my ſelf as I am, I have ſinned and done fooliſhly in thy ſight. Thus it is with an heart truly convicted, and throughly informed of the vileneſſe of ſin; he doth not withdraw himſelf and play leaſt in ſight, but he ſaith, this is my condition juſt; the Lord met with my heart this day; God reſiſts the proud and profane in heart, & he reſiſts me too; I have heard much, and would not be informed, therefore it is juſt with *God* to harden my heart for ever; the Lord hath come often with many loving perſwaſions to allure me and draw me to him: if the devil had had the means that I have had, he would have bin mov'd & more better'd by them than I have been, & have done more than I have done; I have hated & deſpiſed all, & to this day I have not been brought upon my knees;

ſhall

ſhall not Chriſt rule over me, and yet ſave me? No, it cannot be, except I can bring my neck under the yoke of the Lord Jeſus Chriſt, it is impoſſible I ſnould be ſaved by him: I excuſe not my ſelf Lord; nay I confeſſe I know more than all the men in the world can ſpeak by me, and I yield to all this and more; what ſhall I ſay, *O thou preſerver of men?*

Reaſon.

The reaſon why God deals thus with poor ſinners, is taken from the office which the Lord hath placed between the heart and the man: the ground lies thus;

Why God convinceth men of their ſins.

Firſt, you conceive and underſtand a thing: Secondly, you will, and chooſe it.

The firſt is the in-let of the heart, ſo that nothing can affect the heart, but ſo far as reaſon conceiveth it, & uſhers it home to the ſoul; thereupon the heart, as the King, hath his Councellors which call all matters before them, and conſult about buſineſs, and then they bring them before the King to have a finall ſen-

tence from him, to know what he will have, and what he will not have: ſo the underſtanding is like the Counſellours, and the will is the Queen; the underſtanding ſaith, this or that is good, then the will ſaith, let me have it: the underſtanding ſaith, theſe and theſe duties are required, and the will embraceth them; the underſtanding conceives what ſin is, and the will ſaith, theſe and theſe evils have I done, and they will coſt me my life, if I repent not. As it was with *Job* when his *Oxen* and *Cattel* were taken, it never trouble him becauſe he never knew it; but when he heard of it by the meſſengers, he ſaid, *Naked came I out of my mothers womb.*

There muſt be a meſſenger before he can be grieved for the evil: ſo it is with the ſoul of a ſinful creature, the devil hath made a prey and a ſpoil of him; thou cameſt into the world in *Adam*, wiſe, holy & gracious; but he hath made thee ungodly and ignorant, and thou conſideredſt not this till God by his Miniſters

ſters opens thine eyes, and makes thee ſee plainly that the Image of ſin and Satan is upon thee, and that God is now become thine enemy,& that now thou goeſt on in the way to deſtruction,and art become the heir apparent of hell; and when theſe evil tidings come to the underſtanding,that leaves them upon the heart and will of a man, and ſo lets it work effectually upon it as God doth bleſs the ſame; as *Paul* ſaith, *I know that through ignorance they did it; if they had known the Lord of life, they would never have crucified him.* Act. 3. 17.

This is the cauſe why we commit ſin, becauſe we ſee it not,and therefore we ſorrow not for it. As it is with ſome hot climates in the world, though there be never ſo much heat in the Sun, yet if there be no entrance for the heat into the houſe, it will not ſcorch nor heat any: ſo the underſtanding is like the door or entrance into the houſe, and ſin is of a fiery and ſcorching nature; if there be no paſſage, if the mind know not, the Will will not be affected

with ſin, it wil never ſcorch his conſcience, though a man carry ſin enough in his boſome to ſink his ſoul for ever, yet we ſuffer it not to work upon us, and we attend not to it, becauſe the brazen wall keeps it off, as the Proverb is, *That the eye never ſees the heart never rues.* Becauſe we ſee not our evils, and diſcern not our ſins ſo clearly as we ſhould, therefore it is impoſſible we be touched for them as we ought to be.

Uſe 1. The firſt uſe is for inſtruction; from the former truth delivered we may learn, that an ignorant heart is a naughty heart, and a miſerable wretched heart, whether it be out of ignorance that men cannot, or out of wilfulneſs that they will not, apprehend their conditions, both are marvellous ſinful and miſerable; I deſire to deal plainly in this point, becauſe I know there are many that do flatter themſelves in their conditions, & think all is wel with them; I wil ſay nothing of the cauſe, but I appeale to the hearts of all that hear

hear me this day, and your ſelves ſhall be Judges in theſe particulars; imagine you did ſee a poor ſinner come before you, and lay open his condition, and bewaile it with bitterneſſe, ſaying, That for his own part he did never find his heart touched for his ſins, nor ſorrow for his corruptions did ever enter into his ſoul, but he hath lived ſenſeleſs and careleſs; and for this wounding of ſpirit he counted it a wonder; for this humbleneſs of heart it was ever a riddle unto him: let any one paſſe ſentence upon this man now, & tell me ſeriouſly, what do you think of ſuch a perſon? I hear (methinks) every man reaſon thus (and every mans heart ſhakes at it) and ſaith, **Good** Lord, what a ſenſeleſs, poor ignorant creature is this? If no humbling for ſin, no pardoning for ſin, and no ſhare in Chriſt, no ſalvation: What, is this a good heart that is not in the way to receive any good? If a man be never broken for ſin, **God** will never bind him up, and if never humbled and burthened for his ſin,

ſinne, God will never eaſe him of it.

Therefore woe to that ſoul that is thus miſerable and accurſed. I beſeech you paſſe this ſentence againſt your ſelves: oh brethren, the hearts of men are paſt this brokenneſſe of ſpirit; nay, they are enemies to it, they never had their judgements cleared and convicted of their ſins, & therefore their hearts were never broken, and this brokenneſſe is ſo far from their heart as it never came into the head; we think not of the foul nature of ſin: Doſt thou think this to be a good heart, that was never humbled and prepared for Chriſt? Alas, it is ſo far from being wrought upon, that it was never in any way to partake of mercy from God; therefore thy condition is marvellous miſerable; thy miſery is as great as thy ſin, if not greater, becauſe when a ſinfull creature is wounded & galled for his ſin, there is ſome hope he may be cured and helped; but an ignorant ſoul is not capable of it, he is in hell, and ſeeth it

it not; he is under the power of Satan, and thinks himſelf at liberty; nay, for the preſent, he is uncapable of any good from the meanes appointed to that end.

It is with an ignorant ſoul as it befell the drunkard that was aſleep on the top of the Maſt, who feares no harm, becauſe he ſees it not. So it is with a ſinfull heart, he is reſolved to go on ſtill in his ſin, becauſe he ſeeth not the danger: take a man that hath his heart ſtabbed with a ſtilletto, & the wound is ſo narrow, that it cannot be ſearched, there is no meanes to come to it; juſt ſo it is with a blind ignorant heart, there is much meanes whereby good may be done to it, but an ignorant heart barres all out, ſo that nothing can do good to the ſoul. All counſels, admonitions, reproofes cannot prevail, all mercies allure not, becauſe they find no ſweetneſſe in them; a Miniſter is as able to teach the ſtool whereon he ſits, as to do them good. Methinks it is with a world of men that live in the boſome of the Church,

Church, as it is with ſuch as have ſuffered ſhipwrack; they are caſt upon the waves, and their friends are ſtanding upon the ſhore, and ſee them, and mourn for them; there they ſee one ſinking, and another floating upon the waves, even labouring for his life, and they ſigh and mourn, but cannot help him; Juſt ſo is it with ignorant people that are ſwallowed up with the flouds of iniquity; here is one man going, and there another in the broad way to deſtruction, and we pity them and pray for them, that God would open their eyes, & give them the ſight of their ſins, but alas they are not able to conceive of any thing. We cannot come at them, & thus they ſink in their ſins.

Luke 19. 42. Our Saviour looking over Jeruſalem, ſaid, *Oh that thou hadſt known, at leaſt in this thy day, the things that belong unto thy peace! but now they are hidden from thine eyes.* As if he had ſaid, Oh now they are ſinking, they will not be reformed nor reclaimed, now they are going the way of all fleſh, & to hell too, the way of peace

is hidden from their eyes, they refuſed the meanes that may do them good. I might here condemne the Papiſts, that ſay, Ignorance is the mother of devotion, whereas it is the breeder of all wickedneſſe, and the broad way to hell and everlaſting deſtruction.

The uſe is this; as you deſire the comfort of your ſoules, and to be prepared for mercy, and to partake of that rich grace that is in Chriſt; as you deſire to have the rich Promiſes of the Goſpell put over to you, as ever you would have the Lord Jeſus Chriſt a gueſt to your ſouls, you are to be intreated to give your ſouls no content till you have your eyes ſo opened to ſee your ſins, that you may be convicted of them. *Uſe.*

Now it may be ſome will ſay, It is good that you ſay: but what meanes muſt we uſe to come to this ſight of ſin? I anſwer to ſuch poor ſoules; give me leave to do three things: First, I will ſhew ſome meanes how we may come to ſee ſin convictingly. *Queſt.* *Anſ.* Meanes how to ſee ſin convictingly.

Secondly,

Secondly, I will take away all the lets that may hinder a man from it.

Thirdly, I will use some motives to stirre us up to use the meanes and set upon the service, though it be somewhat harsh and tedious to our corruptions. The meanes are three.

1. First, we must go to God for knowledge; the Lord knowes our hearts, therefore we must go to him, that he would make us able to know them too: the Church of *Laodicea* thought none like her self: as it is the fashion of many in this age so to do; and therefore the Lord said, *Thou thoughtest thy self rich & ful*, & that thou *didst want nothing*: It is an argument of a proud sinfull heart, that he is alwaies well conceited of himself, and of his own wit, grace and sufficiency: but mark what the Lord saith to his Church, I counsell thee to buy of me *eye-salve*: She thought all her compters to be good gold, and all appearances to be good Religion; but the Lord bids her buy of him *eye-salve*: As if he had said, you see not your sins, and therefore

go

go to God, and beſeech him that dwells in endleſſe light, to let in ſome light into your ſouls.

When the poor blind man *Bartimeus* ſate begging by the way, ſaying, *O thou ſon of David have mercy upon me*, and preſſed earneſtly upon our *Saviour*, in ſo much that when his *diſciples* rebuked him, he cryed ſo much the more, *O thou ſon of David have mercy on me*; & whē Chriſt ſaid, What wouldeſt thou have me to do for thee? he anſwered, *Lord, that I may receive my ſight*. If he did ſo earneſtly ſeek for his bodily eyes, much more ſhould we for the eyes of our ſoules, that we may ſee our ſins: A blind mind brings a wicked heart with it, and layes a man open to all ſins; and therefore we ought to be more pinched for the want of this ſight, then of our bodily eyes: and if the queſtion be asked, *Obj.* What wouldeſt thou have? *honour*, *riches*, or the like? Anſwer; O Lord, *Anſ.* the ſight of my ſins; I know ſin is a vile lothſome thing: O that I could ſee ſin convictingly and clearly! Mark 10. 1.

Second-

Meanes 2. Secondly, labour to acquaint your ſelves throughly with God and with his law, and to ſee the compaſſe and breadth of it; the words of the Commandements are few, but there are many ſins forbidden in them, and many duties required.

The Apoſtle S. *Paul* thought himſelf once *alive without the law*, & who but he in the world? he was able to carry all before him, he thought his penny good ſilver; but when the *law came* (ſaith the text) *then ſin revived*, when God had opened his eyes to ſee his ſin, and the corruptions of his heart, then he ſaw himſelf a dead man; yet *Paul* was a Phariſee and brought up at the feet of *Gamaliel*, and one that did keep the Law of God in a ſtrict manner. Whence we learn, that a man may be an ignorant man, be his parts never ſo great for humane learning: And the ſame Apoſtle ſaith, *I had not known luſt, except the Law had ſaid, thou ſhalt not luſt*; by which is meant the tenth cõmandement, which forbids the ſecret diſtemper of the heart, though there

Rom. 7.

Rom. 7. 7.

there is no delight and consent to it; Who but *Paul*? and yet he knew it not, and therefore no wonder though many, otherwise well learned, are ignorant in Gods law; therefore look your selves in this glass of the Word. All you that say, however you are not able to talk so freely as others, yet you have as good a heart to God as the best; I tell you if you could but see the filthinesse of your hearts you would be out of love with your selves for ever.

Meanes 3. Thirdly, bind your selves to the peace and good behaviour, and be willingly content to take every truth that is revealed, without quarrelling; and I would have a man to bind his heart, hand and foot, that they may not dare to have any brabling against the revealed will of God; that so what ever truth is delivered, though never so crosse and contrary to his corrupt nature, the soul may be willing to be under the blow of it, and let the strength of the Word come full upon it: And this will make us feelingly to understand our condition;

Job 40.3. on: as in *Job*, when God had taken down his proud heart, ſee how he ſubmits himſelf, *Behold, I am vile, what ſhall I ſay? I wil lay my hand upon my mouth, I have ſinned; but I will go no farther*: as though he had reaſoned thus with himſelf; I have (I confeſſe) pleaded too much for my ſelf, I have made more ſhift for my ſelf then was needfull, I have gain-ſaid thy word, but now no more. Now if any man ſeem to quarrell and take up armes againſt the truth of God, let that man know he was never truly humbled for his ſins: It is a ſinfull rebellious ſpirit that carries it ſelf thus againſt God and his word; the ſhifts whereby the ſoul labours to beat back the power of the Word may be reduced to theſe three heads.

1. *Shift* How the ſoul labours to beat back the power of the Word.

Firſt, the ſoul hath a ſlight apprehenſion of ſin, and thinketh that it is not ſo hainous, and ſo dangerous, as thoſe hot-ſpirited Miniſters bear men in hand; this is uſually the common conceit of all men naturally, and even of us all, more or leſſe, to make

a ſlight account of ſin, and that for theſe four reſpects.

Why men make ſlight account of ſin. 1

First, in reſpect of the commonneſſe of it becauſe that every man is guilty of it, we ſlight it: What ſaith one? Good now, what then, are not all ſinners as well as we? though we have many failings, yet we may have many fellowes.

If we were drunkards, or whoremongers, then it were ſomewhat: Thou ſayeſt true indeed, thou haſt many fellowes in thy ſins, and thou ſhalt ſhare with many fellows in the puniſhment to come; there is room enough in hell for thee and all thy fellowes, hel hath opened her mouth wide; nay, the more companions thou haſt had in thy ſins, the more ſhall be thy plagues.

Queſt. O (ſaith one) all the world lies in ſinne, and we do no more then the world doth.

Anſ. But if the world lies in ſin, Chriſt never prayed for the world, and he will never ſave the world; What a ſenſeleſſe thing is this to be ſuch a one as God hates? is this all thy pleaſure,

ſure, that thou art an hater of God? What ods is it for a man to be ſtabbed with a penknife, or with a ſpear; or for a man to be murdered in the ſtreets, or in his bed? ſo, though thy ſins be not hideous blaſphemies, and the like, yet if they be petty oathes, they are enough to ſink thy ſoul; It is not your great ſwearer, but no ſwearer ſhall come into the Kingdom of heaven. The text ſaith not, no great liars ſhall enter into heaven, but no liars ſhall enter into heaven. What difference is there between a man that goes to hell for open rebellion, and a man that goes to hell for civill profeſſion? and what difference is there betwen an open adulterer and a ſecret adulterer?

Queſt. But ſome will ſay, Are not all ſinfull by nature? and are not ſome ſaved? and why not I as well as others?

Anſw. For I anſwer; I ſay no man is ſaved by nature: but if any be ſaved, the Lord opens his eyes, and breaks his heart; and ſo it muſt be with thee too, if ever thou thinkeſt to receive

ceive any mercy from God.

Secondly, there is alſo a naturalneſſe in a ſinfull courſe: therefore ſay not, It is my nature and infirmity, and I am of a cholerick diſpoſition, I ſhall ſometimes ſwear when I am angry; and I cannot but be drunk ſometimes when I light into good company. What, would you have us Saints on earth? I, either Saints or Devils, never ſanctified never ſaved, never purged never glorified; as the Apoſtle S. *John* ſaith, *He that hath this hope purgeth himſelf as he is pure*; he ſtriveth with his whole endeavour to be pure, and alwaies he hath a reſpect to all Gods commandements; And as the Author to the *Hebrews* ſaith, *Purſue faith and holineſſe, without the which no man can be ſaved.* 2. *Queſt.* *Anſ.* 1 John 3. 3. Heb. 12. 14.

If thou doſt ſay, If it were an honour to pray in my family, and if Gentlemen and Knights did it, I would do it. I tell thee, if *holineſſe* doth ſeem to fly away by diſgrace and perſecution, then you muſt *purſue it*. Nay, doſt thou ſay, it is thy nature

ture to sin? Then I say the greater is thy wicke dneſſe, if it be thy nature ſo to do. We hate not a man becauſe he drinks poyſon, but we hate a Toade, becauſe it is of a poyſonous nature; therefore rather mourn the more for thy ſins, becauſe it is thy curſed nature ſo to do; And ſay, *Lord* did only temptations, or the world, allure me to this, there were ſome hope that thou wouldeſt have mercy upon me: but, O Lord, I have a curſed nature, and though there were no Devills, no world, no temptations outwardly, yet this curſed nature of mine wolud ſin againſt thee.

They that have received Chriſt, have a new nature; and therefore if I have a carnall cortupt nature, then my condition is moſt fearfull; And ſay, Did temptations and the world allure me, then there were hope of mercy; but it is my nature to ſin, & therefore my eſtate & condition is moſt miſerable and wretched: *Oh wretched man that I am, who ſhall deliver me from this body of death?*

Rom. 7. 3.

3 Thirdly, many ſay, words are but winde,

wind, and all this winde ſhakes no corn; and ſo when we preſs men to the inward work of the ſoul, not onely to keep men from the halter; but to tell them, they muſt pull down their proud hearts, and be humbled for their ſins, and the like; Then they reply, thoughts fly away ſuddenly, and thoughts are free. To which I anſwer, theſe words are ſuch wind, as will blow down thy ſoul into the bottomleſſe pit of hell. It is not I that ſay ſo, but our *Saviour* himſelf, *by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned:* Though you make nothing of your ſwearing, and idle thoughts and revilings of Gods people; yet the God of heaven will require them at your hands, and you ſhall either receive acquitance from Chriſt of them, or elſe vengeance for ever for them: *For the Lord commeth with thouſands of his Saints in flaming fire to puniſh,* not only murtherers & adulterers, & the like, but *all ungodly ones;* the Lord wil cal thee to an accompt for all thy abomina-

Mat. 12. 37.

Jud. v. 15.

tions; nay, for all thy ſpeeches againſt the people of God, upon thy Ale-bench when thou didſt toſſe them to and fro, and the *Lord will ſet thy ſins in order before thee*; nay, he will call thee to an account for them, for all thy thoughts, though they are ſudden and quickly paſſed over, as the Prophet *Jeremiah* ſaith: *O Jeruſalem, waſh thy heart from wickedneſs, how long ſhal thy vain thoughts remain in thee?* Whatſoever men think of thoughts, yet they are the very life and ſinews, and they are brought forth by meditation of a mans corruptions in this kind.

Pſal. 50.

Jer. 4. 15.

How ſinful thouahts te produced.

A man may ſin more in thought then in any other kind whatſoever; both in regard of the vileneſſe of ſin, and his unavoydableneſſe thereof. A theefe cannot rob all the town, but a covetous man may wiſh all in the town were hanged, that he might have their goods; and ſo an adulterer cannot commit ſinne with every woman in the town, but he may luſt after both, the godly and prophane, and he may commit adultery

tery both with the chaſte and unchaſte too in his thoughts; A man may ſin infinitely in this kind, and never have done: for no company nor place can hinder an adulterer from ſinning and luſting, nor the malicious man from envying in his heart, nor the covetous man from deſiring the goods of other men. Though thou dareſt not cut the throat of a Miniſter, yet thou canſt malice all the Miniſters in the Countrey.

Fourthly, the ſoul hath a ſtrange inward reſolution of cleaving to ſin, whatſoever can be ſaid or done to the contrary. And this inward reſolution of the ſoul hath a delight in corruptions, though he die, and be damned for the ſame; this plucketh the heart from the word, and layeth ſo many miſts upon the underſtanding, that it cannot ſee the truth; when the ſoul hath nothing to ſay for it ſelf, it falls to open and profeſt reviling of Jeſus Chriſt, and defying of him; and hence it is, that after many good arguments the ſoul 4.

ſtands as it were at a ſet;and ſaith, I wil not believe it though there were five thouſand Miniſters to perſwade me to it:and why doth he ſo:hath he any argument to alledge? No,not a word, but he that is proud will be proud,and he that is a ſwearer will ſweare, & will not make conſcience of any thing; this comes frō a proud and a ſturdy heart. When *Jeremiah* would have convinced the people of their ſins,and of the puniſhments threatned to them, they ſaid, *Thou ſpeakeſt falſly,there is no ſuch matter*: So it is with many a carnall heart now adayes; if the Miniſter of God will not pleaſe their phantaſies,then all the buſineſs is,They knew all this before: when as indeed they knew nothing at all. Therefore, ſaith God, *Take heed there be not in any of you a root of bitterneſſe;if the ſoul heareth the law and bleſſeth himſelf in his wickedneſſe, and ſaith,I ſhall have peace though I walk after the imaginations of my own heart; the Lord will not ſpare that man, but the jealouſie of the Lord ſhall ſmoke againſt him;*

Jer.4.3.2.

Deut.28. 28.19.

this

this *root of bitterneſſe* is nothing elſe but ſin, and a reſolution to continue in it: For the Lord Jeſus ſake conſider this; there are too many of theſe in the Congregation, wilt not thou believe Gods word? I tell thee thou denieſt almoſt that there is a God, and thou renounceſt the Lord Jeſus Chriſt and ſalvation by him; thou ſayeſt in effect, there is no God, & that there is not any means of grace revealed: What deviliſh blaſphemy is this? Let me ſpeak to the terror of all ſuch hearts, hell never entertained any ſuch thoughts, the devils in hell for ought I know have not any ſuch profeſt reſolutiõs, *The devils believe & tremble*; the devills believe that the *Scriptures* are the word of God, and they know there is infinite mercy in God; but they ſhall never taſte of it, and they know, all the plagues threatned ſhal come upon them, and they ſhake and tremble at the remembrance of it. What do the devils conſent to the word of God, and conceive of it, and know that it is the truth of

God, and ſhall be made good upon them? Then good Lord! of what a ſtrange temper art thou, that wilt not believe it, and that wilt not conſent that it is true? the devill is not worſe then thou art in this caſe: I muſt confeſſe that the conſideration of theſe paſſages ſomtime makes the ſoul of a poor Miniſter ſhake within him; and were it in my power as it is not, the firſt work that I would do ſhould be to humble and break the hearts of all ſuch vile wretches; but all that I can or will do, is this, that which the holy man *Moſes* ſpake, and he ſpake it with a marvellous caution; you that never came to the height of this horrible contempt, *take heed that there be not any among you that ſaith, It ſhal go wel with me whatſoever the Miniſter ſaith.* It is as much as your ſouls are worth; and to ſuch as are guilty of this ſin I will give the ſame counſell that *Peter* gave to *Simon Magus*, who had a baſe eſteem of the *gifts* of the *Spirit: O* (ſaith *Peter*) *pray that if it be poſſible the thoughts of thy heart may*

be

be forgiven thee. It is a fearfull thing, it is a marvellous oppoſing of grace; And for you whoſe eyes God hath opened, go home and conſider of the miſerable eſtate of all ſuch as lie in this ſin; go to prayer and ſend up requeſts in the behalf of all ſuch poor creatures; and ſay, Is it ſo Lord, that there are many ſuch who have the name of Chriſtians, that will not be reformed nor humbled? Good Lord! that many that have the name of Chriſtians will not come in, thy word will not prevaile nor take place in their hearts! Good Lord, break their hearts in pieces, break in upon them, and let thy word overcome them in mercy and compaſſion; and bring them to the true knowledge of ſinne here, and happineſſe hereafter. And thus much of the firſt cavill.

Secondly, the ſoul ſaith, I confeſs I ſee more now then ever I conceived of before; I did not conceive that ſinne was ſo haynous and ſo dangerous as it is: Now I ſee it is 2 *Shift.*

marvellous great and dangerous; yet this is my hope, that whatsoever fals, it will not light upon me; and therefore what need I care, I hope to prevent it, and then all will be well. When the word comes faire and full upon the conscience of a man, and would pierce his heart, and meets him in every place as the Angel did *Balaam*, he wil have some fetch or other to put by the word, & he sayes, I hope for all this, the danger shall not fall upon me. Now the way that the soul useth to put by the word, and to prevent the danger threatned, appeares in these three particulars.

How the soul puts by the threatnings of the Word.

1. The first is this, however sinne is never so vile in it self, and he is guilty thereof; yet he thinks the God of heaven doth not attend to his sins, or else he is not so just or righteous, that he will punish him for them. Indeed, if he were some notorious wretch, as a murtherer, or an adulterer, or a theef, or such like, then he had cause to fear, but God will not bring him to an account for every small

ſmall ſin; That is the ſlight of the ſoul, I will ſhew you; and then ſhew you how to avoid it.

It is ordinary with every carnall heart more or leſſe, to reaſon as *Eliphaz* with *Job*; *How doth God know? can he judge through the dark? thick clouds or a covering to him that he ſeeth not, he walketh in the circuits of heaven.* Job 22. 13. It is the guiſe of wicked men to ſay ſo, Nay, it is that which the hearts of Gods people are driven to a ſtand withall, when they conſider the paſſages of wicked men; now God ſeeth them & doth not puniſh them, they ſay, How doth God know? and, *Is there knowledge in the Almighty?* When the *Prophet* ſaw the way of the wicked to proſper, their eyes to ſtart out with fatneſſe, he ſaith, *Doth God ſee this and not puniſh it?* as if he had ſaid, Did God care for all that is done here below, could he brook ſuch ſtrange oppoſitions of his word, and his Goſpel, and his members? I doubt not, but that there is many an adulterous heart, that thinks a dark night ſhall cover

all his abominations; and the malicious man that contrives evil againſt Gods children, he thinks that God conſiders not his courſe; or elſe that God will not trouble himſelf to execute judgement upon him for all his ſins. As the *Prophet* ſaith, The Lord will not do *Good* nor *Evill*; he is marvellous quiet, he will not trouble himſelf, neither for the good, nor for the evill that is deſerved by us; Nay this is the bane of our Miniſtery, when people hear of many judgements denounced againſt ſin and ſinners (I tell you what they think of all this) they think they are words of courſe: If the adulterer or drunkard did conſider that no ſuch perſon ſhould inherit the kingdom of heaven, durſt they go on? ſurely no; But they think they are but the words of ſome hot-ſpirited Miniſter to awe and ſcare men, and keep them in compaſſe, and they will not be perſwaded but God is more mercifull then ſo, that he ſhould puniſh for every ſmall ſin, they think this is more then reaſonable; *Let him*

make

make ſpeed (ſaith the wicked) *that we may ſee it, and let the counſel of the moſt High draw nigh, that we may know it.* As if they had ſaid, You Miniſters tell us much of Gods wrath againſt *Ieruſalē*, let us ſee thoſe enemies, and let the word of the Lord come to paſs now, al theſe words are but wind, &c. Theſe are the carnall evils of graceleſs perſons. To which I anſwer; It is deſperate ignorance, and marvellous Atheiſme of heart, whereby the devill labours to keep men in ſinne; the *Lord knowes thy thoughts long before*; if thou wouldeſt hide thy ſelf from the Lord in the dark, the day and the night are all one with him; nay, the Lord will *ſearch Jeruſalem with candles*: the word in the originall ſignifies to *track her*; Nay, he will not leave ſearching till he find thee out; for *the waies of man are before the Lord, and he ponders all his doings*, and *if our hearts condemn us, God knoweth all things, and is greater then our hearts.* Doth thy conſcience check thee for vain thoughts, and curſed devices? then

Eſay 5. 19

Zeph. 1. 12.

Pro. 5. 21.

1 John 3. 20.

then God knoweth much more by thee then thou knoweſt by thy ſelf. God did ſee *Achan* ſtealing the *wedg* of *gold*, and *David* in his adultery; and he ſeeth all the malice of thy heart againſt his Saints; and all thy upriſing of heart ag inſt Gods wo:d: Nay, the Lord ſeeth all the prankes of the adulterer in the darkeſt night; and God is juſt to bring all things to judgement, and thee alſo to an ac-
Pſal. 50. count for them; *In vain it is for wicked men to dig deep, to hide their counſell from the Lord: Theſe things haſt thou done* (ſaith God) *and I kept ſilence, and therefore thou thoughteſt I was altogether ſuch a one as thy ſelf, but I will reprove thee, and ſet all thy ſins in order before thee.*

You muſt not think God is ſo gentle; No, he will ſet all your ſins in order before you, if not here for your humiliation, yet hereafter for your everlaſting confuſion; the drunkard ſhal then ſee all his pot-companiõs, and the adulterer his mates, and the unjuſt perſon all his tricks; nay, God wil not bate thee one thought of thy heart;

heart; be where you will, God will find you out with his judgements, and ſay, Lo, here is thy pride, and here is thy murther, and here are all thy abominations: this is the wretch that could carry fire in one hand, and water in the other; theſe are thy ſins, and this ſhall be thy puniſhment. Rom. 2. 14. Jude. 15.

2. *Obj.* Secondly, if God be ſo mighty (ſay they) that he knows all, and wil cal us to an account for all: then it is but ſorrowing ſo much the more; & that we will do afterwards, & this wil make all wel enough, it is but repenting. To this I anſwer: Do you make a *but* at it? be not deceived, *God is not*, nay, cannot be *mocked*, and therefore delude not your own ſouls, every repentance will not ſerve the turn: thou mayeſt have remorſe of heart, and repent, and cry to God for thy ſins, and this tormenting of thy heart will be but a fore-runner of thy everlaſting damnation hereafter. The Lord may deal with thee as *Moſes* ſaid of the people of *Iſrael*, *You returned & wept before* Deut. 1. 11

Anſ.

before the Lord, but he would not hearken to your voice: So the time may come, that all weeping and wailing will not serve the turn. You see *Judas* wept, and *brought back the thirty pieces of silver*, he had marvellous horror of conscience, he took shame to himself, and made restitution; and yet a damned creature for ever.

Mat. 27. 3.

Thou that thinkest it such an easie matter, aske thy own heart this question: Canst thou be content to lay open all thy cursed sinful courses, & all the wrong that thou hast done? Consider what a hard matter it is to bring thy heart to it; to confesse all thy close adulteries; and when thou hast done all this, thou maist be as far from salvation as *Judas* was, who went & *hanged himself*; therefore it is not every sorrow will serve the turn, and bring comfort to thy soul; but it must be repentance of the right stamp. And again, dost thou think thou hast repentance at cõmand? this is that which cuts the throat of mens souls, and deprives them of all the benefit of the means

of

of grace thou art not ſure; thou ſhalt live, though thou haſt power of thy ſelf to repent ſavingly; and ſhall any man be ſo ſenſeleſſe, as to hang his happineſſe on that which cannot help him? If thou didſt conſider thy own weakneſſe, thou wouldſt not ſay that repentance is in thine own power. Remember what the *Apoſtle* ſaith, *Proving, if peradventure at any time God will give repentance, that they may acknowledg the truth, & come to amendmẽt of life out of the ſnare of the devill.* It is onely but *peradventure*, it is a rare work, & few have it. 2 Tim. 2. 25, 26.

Thirdly, ſome will ſay, God may give me repentance, Chriſt came into the world to *ſave ſinners*, & why may he not ſave mee? I anſwer, is that all? is it come to this? And who knowes but that God may damne thee too? if that be all, why may you not ſay morely truly, what know I, but that God may give me up to a hard heart and a blind mind for ever, and I may for ever be caſt out of the preſence of God? Is it but *It may be* all this while? And therefore 3. *Queſt.* *Anſ.*

fore for a full anſwer, conſider theſe two things, to ſhake off this carnall ſecurity, whereby men reſolve to pin their ſalvation on Gods mercy, though they purpoſe to oppoſe his mercy. Firſt, know this, that there is a time that God will not ſhew mercy, *Behold*, ſaith God, *I gave her a time of repentance, but ſhe repented not; therefore I wil caſt her upon the bed of ſickneſs*: & as our Saviour ſaith to *Jeruſalem*, *Oh that thou hadſt known in this thy day, the things belonging to thy peace; but now they are hid from thine eyes.* God had ſealed up his mercy, & the day of ſalvation was paſt; and when the day is over, though *Noah*, *Daniel*, and *Iob*, *ſhould pray for a people, they ſhould ſave neither ſon nor daughter*: and if thy Father did pray for thee that art a child if mercy be paſt, the Lord will not ſpare that man, ſaith the text: as if the Lord had ſaid, I have abundance of mercy, but thou ſhalt never taſte of it; nay, for ought I know, the Lord may ſet a ſeal of condemnation upō thee, and ſo give thee over to all evill,

Rev. 1. 21, 22.

Luk. 19. 43.

Ezek. 14. 14.

vil, to all ſinne, to all curſes; and ſo blot out thy name from under heaven. Are you yet perſwaded that this is Gods word? If you were but perſwaded of the ſorrow ſome have had, it would make you look about you. The Wiſe man ſaith, *That Wiſdom profeſſeth to powre out abundance of mercy*, ſaying, *Oh you ſimple ones, how long will you contemn and deſpiſe purity* and holineſſe? Pro. 2. 38.

Now mark, when a people hath had this mercy, and wiſedom offered to them, and yet they wil deſpiſe it; then ſhall they *cry*, and *call*, but *I will not anſwer*, (ſaith God) *they ſhall ſeek me early, but ſhall not find me.* The period of Gods patience is come to an end, and there is no expectation of mercy; Call, and call you may, but God will not hear you; you whoſe conſciences flie in your faces, and tell you, that you have deſpiſed mercy, and you would none of Gods Counſells, and you hate the knowledge of his wayes: Do yo think to get it now by crying, when the date of mercy is out? No, no, you would have

have none of Gods mercy before, and now he will none of you. Doe you think it fit, that grace, and mercy, and the ſpirit, ſhould ſtill ſtand & wait upon you, and ſtrive, & alwaies be deſpiſed ? Is it not marvellous juſt, that the Word which you have deſpiſed, ſhould never work more ; and that mercy you have refuſed, ſhould never be offered to you any more? It is juſt, and you ſhall find it ſo in the end, and therefore take heed the terms of mercy be not out.

4. Laſtly, if we cannot avoid it, then we are reſolved to bear it as we may; if we be damned, we ſhall undergo it as we are able. This is that we poor Miniſters find too often by wofull experience, that when we have taken away al cavils from wicked men ; & then if we could weep over them, and mourn for them, and beſeech thē to conſider of it aright, mark what they ſay : Good ſir, ſpare your pains, we are ſinners, and if we be damned, then every tub muſt ſtand upon its own bottom ; we will bear it as well as we can. What,

is

is the wind in that door? Is that all you can say? O woe to thee that ever thou wert born! O poor creature! if I ſhould ceaſe ſpeaking, and all of us joyn together in weeping and lamenting thy condition, it were the beſt courſe; It is impoſſible thou ſhouldeſt ever bear GODS wrath. And let theſe three conſiderations be remembred and retained, which will make any man come to a ſtand, even the vileſt wretches who will blaſpheme and ſwear, and if they be damned (they ſay) they have born ſomething, and they will alſo bear this as well as they can.

First, judge the Lyon by the paw, judge the torments of hell by ſome little beginning of it; & the dregs of Gods vengeance, by ſome little ſips of it; and judge how unable thou art to bear the whole by thy inability to bear a little of it in this life, in the terrour of conſcience (as the wiſeman ſaith) *A wounded ſpirit who can bear?* When God layes the flaſhes of hell fire upon thy ſoul, thou canſt not endure it: Whatſoever a man 1.

man can inflict upon a poor wretch, may be born; but when the *Almighty* comes in *battail-array* against a poor soul, how can he undergo it? witnesse the *Saints* that have felt it, as also witness the wicked themselves, that have had some beginnings of hell in their consciences. When the Lord hath let in a little horrour of heart into the soul of a poor sinful creature; how is he transported with an insupportable burthen? *When it is day, he wisheth it were night, & when it is night, he wisheth it were day.* All the friends in the world cannot comfort him; nay, many have sought to hang themselves, to do any thing rather then to suffer a little vengeance of the *Almighty*: and one man is roaring and yelling, as if he were now in hel already, and admits of no comfort: if the drops be so heavy, what will the whole sea of Gods vengeance be? If he cannot bear the one, how can he bear the other?

2. Secondly, consider thine own strength, and compare it with all the strength of the creatures, and so if all the

the creatures be not able to bear the wrath of the *Almighty*, (as *Job* saith) *Is my ſtrength the ſtrength of ſtones? or is my fleſh as braſſe that muſt bear thy wrath!* As if he had ſaid, It muſt be a ſtone, or braſſe that muſt bear thy wrath. Though thou wert as ſtrong as braſſe or ſtones, thou couldſt not bear it: when the mountaines tremble at the wrath of the Lord, ſhall a poor worm or bubble, and a ſhadow endure it? Job 6.12.

Conceive thus much, if al the diſeaſes in the world did ſeiſe on one man, and if all the torments that all the tyrants in the world could deviſe, were caſt upon him; and if all the creatures in heaven and earth did conſpire the deſtruction of this man; and if all the devills in hell did labour to inflict puniſhments upon him, you would think this man to be in a miſerable condition. And yet all this is but a beame of Gods indignation. If the beames of Gods wrath be ſo hot, what is the full ſun of his wrath, when it ſhall ſeiſe upon the ſoul of a ſinfull creature in full meaſure? Nay

3. Nay, if yet thou thinkeſt to lift up thy ſelf above all creatures, and to bear more then they all; then ſet before thine eyes the ſufferings of our Lord Jeſus Chriſt, he that creates the heavens, and upholds the whole frame thereof, when the wrath of God came upon him only as a ſurety, he cryes out with his eyes full of tears, and his heart full of ſorrow, and the heavens full of lamentation, *My God, My God, why haſt thou forſaken me*! Oh thou poor creature, if thou haſt the heart of a man, gird up the loynes of thy mind, and ſee what thou canſt do: Doeſt thou think to bear that which the Lord Jeſus Chriſt could not bear without ſo much ſorrow? Yet he did endure it without any ſin or weakneſſe: he had three ſips of the *Cup*, and every one of them did ſink his ſoul; and art thou, a poor ſinfull wretch, able to bear the wrath of God for ever?

Mat. 27. 46.

1. *Motive.* That I may the better prevail with you, conſider theſe three motive; firſt, it is the only old way to heaven, for God never revealed any other

other but this way in the old Law: the only way for the *leper* to be *cleansed* was to come out into the *congregation*, and to cry, *I am unclean, I am unclean.* This *leper* was every ſinner; this means of curing was the ſight of his ſin; and as he did, ſo muſt every ſinner confeſſe his ſin, take ſhame to himſelf, and ſay, It is my proud heart, and this my looſe life, &c. This true ſight of ſin is only the door to life and ſalvation: who would not go that way which is the right & the ready way? if ever you receive mercy at the hãds of the Lord, it muſt be by this way, or not at al. I pray you take heed & do not find a ſhorter cut to heaven; the further you go the contrary way, the further you muſt return back again; this hath cozened many a mã more thẽ he doth imagin.

As a traveller when he is loth to go through ſome filthy lane, he will break through the fence, and goe through the medow, that he may ſave the foul way; at laſt when he hath gone up and down, and cannot get out again, he is forced with much

much losse of time to go back again' and go through the Lane. So it is with many sinfull wretches in the wo.ld, and this hath cost them dear. They will not go this way, by sorrow for sin to see the filthinesse therof, and their cursed abominations: but they will have a new way to receive mercy & comfort from God, yet at last they are driven to a stand, and then they will hear the Minister of God, when he saith, Christ came to *seek* and to *save that which was lost*, that, those poor sinners that saw themselves lost, & consider the plagues of their heart; & when Christ works savingly, he opens the eye, and awakens the conscience, and a man must confesse before he can find mercy, then the soul saith, I never saw this work upon my soul, I was never lost. No? where broke you over then? you would needs to heaven a new way; you are like the thorny ground that would receive the word with joy: nay, Ile assure you, you must come back again, and see all those abominations which

Luk.19. 10.

which have been committed in ſecret by you, and diſcover them, or elſe there is no means to come unto life; *Let us ſearch and try our waies* (ſaith the Church) you muſt not think that Chriſt will pardon all, and you do nothing; no, firſt ſee your ſins, and then you ſhall receive mercy and pardon for them. Lam. 3. 40

2 *Motive.*

Secondly, the work by this means wil be much more eaſie then at another time. If thou once get thy conſcience convicted, and thine eyes opened, the work will go on clearly and eaſily: Many of Gods people will ſtrike in with you, and many good Chriſtians will pity you, and pray for you, and you ſhall have many helps this way; and therefore is it not better now to have your conſcience awakened whē you may have help, then afterward whē there is no remedy? When any of Gods people faſt or pray, they will remember you; what, ſaith one, Do you know ſuch a man? yes, very well: What is he? oh he was the moſt ſhameleſs drunkard that ever the Sun did ſee, or

the earth bear. Was he so? Oh but now God hath opened his eyes, and awakened his conscience, he was never so frolick before, but now he is as much wounded, now his heart is broken, and his conscience flies in his face; it were good to remember him, though he hath been a wretch, and a profest opposer of Gods people, yet let us remember him; yes that I will, I know his burthen is great, I have found it; and I hope so long as I have a knee to kneel, and a tongue to speak, I shall remember him. And then they pray for him, and say, Good God, who can bear a wounded soul? Good Lord, thou hast humbled him, and made him see himself vile and miserable, let him see thy mercy in Christ. What a comfort is this to have a whole Country pray for him in this manner?

Obj. But some will object, This is something dangerous, and drives men to a desperate stand, therefore is it not far better to be as we are, and not to awake this severe Lion? A man cannot conjure down his con-

conſcience when it is up once.

I anſwer: you muſt ſee your ſins, that is the truth of it, do not think to put it off; the Lion will roare, and your conſcience will be awakned one day; it is better to be awakned now, then to have your eyes opened in hell when there is no remedy. *Anſ.*

Thirdly, ſet upon this work, the iſſue will be very ſucceſſefull: Oh what a comfort will it be to a poor ſoul in the time of death, when he ſhall come to render up his ſoul into the hands of God, that al his ſins are wiped out: And then to hear thoſe glad tidings from heaven; Be of good comfort poor ſoul, thou haſt ſeen thy ſins, therefore I will not ſee them; thou haſt remembred them, and mourned for them, therefore I will never plague thee for them? Who would not ſee his ſins that Chriſt may cover them in that day of accompts? there was never ſinner broken-hearted, but God did bind him up: & there was never any truly wounded for ſin but God did ever 3. *Motive.*

heal & comfort him; and therefore labour to look your face in the glass of Gods Law, and so see your owne spots; I confess this is tedious to your sins, and the plagues due to them; but look thou on them, that God may not. If an adversary offer means of agreement, we use to say, Suffer it not to come to the publick trial, for the case is naught; I say it will be so with every wicked mans case, the Lord hath a controversie with every wicked man, & it must be tried in the publick day of judgement, or else you must make a private agreement between God & your souls; if there be any drunkard, or adulterer, or unjust person, that is guilty of any sin, you had better take up the matter in private: Do not fear to look upon your sins, but bring them all out before the Lord, and see the ugly face of them, and intreat the Lord to seal up unto you the pardon of them, that you may never be called to an account for them; I tell you, it is the most comfortable course in the world.

The

The last use for instruction to all my fellow-brethren; let me speak a word to them and to my self too; let us all take that course in dealing with the people, & Gods Ordinance, which God himself takes up; as the steward disposeth every thing at his Masters will, and the Apothecary orders drugs as the Physician appoints; so let it be with us too: we are but *Stewards* and Apothecaries; let us take that course, and use those means that God hath appointed for his peoples good: God saith you must see your sins, and be humbled for them; & therefore let us labour to make them see them (as the Apostle saith, *I hope we were made manifest to your consciences*; Did not your consciences say so, that you could not gain-say it?) we must take up that course the Scripture hath revealed, and which the faithfull servants of God have ever used, and which God hath ever blessed; nay, it is our wisdome so to do, *Matthew* the seventh & the last, Christ taught the people with authority, not as the Scribes: *Use.* 2 Cor. 3. 2. Mat. 7. ult.

Scribes : there is a kind of commanding power which the word ought to have upon mens consciences; if a man be a sinner it will reprove him, and command reproofes to seize upon him, and if he be in distresse of conscience, it will command comfort to take place in his heart.

Give me leave to speak my thoughts, and it is my judgement too: What doth it profit a man to scrape up a little Greek and Latine together, & to leave the sense of the Scripture undiscovered, & the conscience no whit touched, nor the heart stirred? He that knowes any thing, though he were but an ordinary School-boy, that had but any skill in the tongues, if he could not do it, he should be scourged by my consent. But let it be in case of conscience, a poor soul comes to anguish of spirit, the onely way to set this man on foot again, is to answer all his objections and questions, and resolve all his doubts, and to make the way good, and the case clear:

Alas,

Alas, this courſe is not known amongſt us: And in the way of examination, if you come to examine a ſinner, take away all his cavills, and all his carnall ſhifts that he hath to hinder the word, and force the ſoul to ſay, It is Gods word, though he will not entertain it. Let a man try this courſe, and he ſhall find a marvellous difficulty; this is the reaſon why our Miniſtry thrives not, and the hearts of men are not wrought upon; becauſe we labour not the right way, to ſhew men their ſins, and to convince their conſcience, that they may not flinch out from the ordinances of God: Nay, I take it to be the ſpeciall cauſe, why after all the precious promiſes that God makes known, no man receives good by them: We offer ſalves to them that know not whether they have any ſores or no; and we offer Phyſick to thoſe that know not whether they have any diſeaſe or no; we ſpeak of grace & Chriſt, but people think they have no need of them. Suffer me to ſpeak my mind herein freely;

Why mens hearts are not wrought upon in the miniſtery.

That ministery which doth not ordinarily humble the soul, and break the heart for sin, doth not convert and draw home to Christ,

Now we come to shew the causes why, and the meanes how, sinners come to see their sins. The *Apostle* speaks it to their faces, *You are they* that have committed this sin, *you have crucified the Lord of life*; this is *your* sin.

Doct. The doctrine from hence is this: A speciall application of *particular sins* is a chief meanes to bring people to a sight of their sins, and to a true sorrow for them. The *Apostle* doth not generally propound their sins, but he comes home to their hearts and it is not onely done in this place, but it hath been the practice of all faithfull Ministers heretofore. As *John Baptist*, he goes not cunningly to work, secretly to intimate some truths; but he deals roundly with the̅, & saith, *O generation of vipers, who* Luk. 3. 11. *forewarned you to fly from the wrath* 12. *to come*? And he shews them their sins in particular. And when the

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Publicans came to be *baptized*, he ſaith, *Receive no more then is appointed for you*; and he ſaith to the ſouldiers, *Do violence to no man, and be content with your wages*; he was the Miniſter of humiliation and preparation, and therefore he deales thus plainly with them.

When *Ahab* had ſlain *Naboth*, the *Prophet Elias* came to him, & ſayes, *In the place where dogs lickt the blood of* Naboth *ſhall dogs lick thy blood*: Ahab ſaid, *Haſt thou found me out, O my enemy?* And he ſaid, *I have found thee out, becauſe thou haſt ſold thy ſelf to work wickedneſſe in the ſight of the Lord*; & the text ſaith *When he heard this, he put on ſackcloth, and went ſoftly*. This was the power of a particular reproof, though he were a miſerable wicked man. Thus did *Paul* deal with *Peter*, when he halted before the Jewes, he did plainly *reprove him to his face*, and that not ſecretly, but becauſe he had ſinned *openly*, therefore he reproves him openly: ſo alſo our Saviour Chriſt ſhakes up the *Scribes* and *Phariſees*. And this

1 Reg. 20. 21.

Mat. 23.

this is the rule in generall, as the Apostle saith, *Reprove them sharply that they may be sound in the faith.*

Titus 1. 20.

Obj. Oh! but some will say, If I do thus plainly deal with them, I shall discourage them altogether.

Anſ. Nay, it will make them sound Christians indeed. See what the Lord saith, *Plead with your mother*: the word in the Originall is, *Call her into the Court*, call her by her name, and say, that she is not my wife, and I am not her husband. And the Lord saith by *Ezek. Son of man, cause Ierusalem to know her abominations*: he doth not say, cause the country to know her abominations, or the country to know the sins of the Court, but make *Ierusalem* know her own abominations.

Hoſ. 2. 2.

Ezek. 16. 1

Reaſ. 1. The reasons are these. 1. Because the word thus applyed hits sooner then otherwise it would. A Master commands a servant to doe such a thing, and because he names him not, one thinks it is not he, and another it is not he, onely because he is not named: So when a Minister saith, *In many things we sin all*, he hits no

no man, & ſo none are affected with it. But now particular application brings every mans part and portion, and not only ſets the diſh afore him, but cuts him meat, and carves for him; and we doe in this caſe as the Nurſe doth with the child, ſhe not onely ſets the meat before it, but ſhe minceth it, and puts it into the childs mouth: the Steward doth not onely ſay, There is meat enough in the Market, but he buyes it, and brings it home, & ſees it prepared, and gives direction what is for every one. The words of a faithfull Miniſter are like arrowes, which if they be ſhot a cock height, they fall down again and doe nothing; but when a man levels at a mark, then, if ever, he will hit it: So, many Miniſters can tell a grave tale, and ſpeak of ſins in generall; but theſe common reproofs, theſe intimations of ſin, are like arrowes ſhot a cock height, they touch no man; but when a Miniſter makes application of ſin in particular, and ſaith, O all you drunkards and adulterers, this is your portion, and ſet this

this be as venome in your hearts to purge out your lusts. When our Saviour Christ lapped up the *Pharisees* all in one speech, it is said, that they heard the *parable*, and knew that he meant them.

Mat. 21. 45.

Overly discourses, that men be great sinners, & the like, are like the confused noise that was in the ship whē *Jonah* was *asleep* in it, which never troubled him; til at last the Master came & said, *Arise, O sleeper, & call upon thy God*; and as a Father observes, they came about him, & every man had a blow at him, and then he did awake: So because of generall reproofs of sin, & termes afar off, men come to Church, and sit and sleep, & are not touched nor troubled at all; but when particular application commeth home to the heart, and a Minister saith, This is is thy drunkenesse, and thy adultery, and prophaneneſſe, and this will break thy neck one day: What assurance hast thou got of Gods mercy? and what canst thou say for heaven? Then men begin to look about them. There

Jonah 1. 6.

was

was never any convicting Miniſtery, nor any man that did in plainneſſe apply the Word home, but their people would be reformed by it, or elſe their conſciences would be troubled, and deſperately provoked to oppoſe God & his ordinances, that they may be plagued by it. The word of God is like a ſword; the explanation of the text is like the drawing out of this ſword, & the flouriſhing of it, and ſo long it never hits: But when a man ſtrikes a full blow at a man, it either wounds or puts him to his fence: So the application of the word is like the ſtriking with the ſword, it will work one way or other, if a man can fence the blow ſo it is; but if not, it wounds. I confeſſe it is beyond our power to awaken the heart, but ordinarily this way doth good.

Secondly, as the word of God particularly applied hits ſooneſt, ſo it ſinks deepeſt; the *words* of the *wiſe* are compared *to nailes faſtned by the Maſters of aſſemblies*; the Doctrine delivered is like the *nailes* pointed; but *Rea.* 2.

but when it is clear, and then particularly applyed, it is like the setting on the *nails* fast upon the hearts and consciences of men. And this I take to be the reason why many that have come many times to oppose the Ministers of the Gospel, yet God hath broken in upon them, and humbled their hearts, and made them see their miserable condition.

The first Use is for Instruction. Here we find the reason why plain teaching finds such opposition, why it is so cavilled at by all, Ministers and others; because thereby the eye of the soul comes to be opened, and all a mans abominations are discovered, and his conscience is pinched by the same. Our *Saviour* saith, *He that doth evill, hates the light, lest his deeds should be reproved*; as a theefe hates the light & the lanthorn-bearer, because they shew his villany; so they that are guilty of many sinfull courses, and base practices, hate the Minister that brings the Word with any power to their soules. A malefactor at the Assises can be content

tent to ſee an hundred men in the towne, and is never troubled with them; but if he ſees one man that comes to give in evidence againſt him, and knows his practices, Oh how his heart riſeth with deſperate indignation againſt that man! Oh, ſaith he, this is he that ſeeks my life, he will make my neck crack: ſo it is with this ſoul-ſaving Miniſtry, it is that which brings in a bill of indictment againſt a man. Now a man can be content to come, and heare though it be never ſo many Sermons: but if a Miniſter comes in for a witneſſe againſt him, and begins to arraigne him, and to indict him, for his pride, and malice, and covetouſneſſe, and to convince him of them, and to lay him flat before the Lord, and his conſcience; Oh then he is not able to bear it. What is the reaſon of this? He can hear others quietly, and ſay, Oh they are ſweet men, they deal kindly and comfortably! Why? the maſſe bites not, (as the proverb is,) ſuch a kind of Miniſtry works not at all; and this

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is the reaſon why they are not troubled, but go away ſo well contented. I have ſometime admired at this; why a company of Gentlemen, Yeomen, and poor women, that are ſcarcely able to know their A.B.C. yet they have a Miniſter to ſpeak Latine, Greek, and Hebrew, and to uſe the Fathers, whē it is certain they know nothing at all: The reaſon is, becauſe all this ſtings not, they may ſit and ſleep in their ſins, & go to hel hood-wink't, never awakened, and that is the reaſon they will welcome ſuch to their houſes, and ſay, Oh he is an excellent man! I would give any thing I might live under his Miniſtery. It is juſt *Ahabs* old humour, he could ſuite ſeaſonably with *foure hundred falſe Prophets*, and if there had been five thouſand more, they ſhould all have been accepted of him: but when *Jehoſaphat* ſaid, Is there never another *Prophet* of the Lord? Oh yes (ſaith *Ahab*) *there is one Micaiah, but I hate him, he never ſpake good to me*: that is, he never ſoothes me up. So it was the temper of

of the people mentioned in the *Acts*, when the *Apostle* saw they were a rebellious people, he deals plainly with them: but they cryed, *Away with such a fellow, he is not worthy to live.* What? said they, then it seems we shall be cast off from the Lord, and be his people no more, they were not able to bear that: people in this case deal with Gods faithfull Ministers as the widow of *Sarepta* did, when the *Prophet* had told her that the *meal in the barrel & the oyl in the cruse should not decrease*, al this while he was welcome; but when her child was dead, *Oh what have I to do with thee thou man of God?* thinking indeed that the *Prophet* had killed her son: So all the while we set the door wide open, that all the drunkards and adulterers in the Country may go to heaven, you like us well enough, and we are as welcome as may be, and we are marvellous good Preachers, and you think us fit for the Pulpit; but if we come once to lay sin to your charge, and to threaten condemnation for it,

Acts 4.22.

1 Reg. 14.

it, and to say, If God be in heaven, you shall never come there, if you continue in your sins. Oh then are they up in armes, and say as the widow did, Are you come to slay our souls, and awaken our consciences? Beloved, this argues a spirit that never found the power of the Word; but it is our duties, & we must do it, and howsoever it is not accepted of the wicked, yet it shall find entertainment with God, and he shall give us our reward at that great day.

Use 2. Secondly, if particular application be so powerfull, and so profitable, let me speak a word to my self, and to my fellow-brethren: It falls heavy on us that are not willing to practise the same, but rather oppose it in others that desire to do it; this plain and particular application is accounted a matter of sillinesse, and want of wisdom, and rashnes, and a thing which befits not a Pulpit; but a mans words must be sweet, and toothsome, and he must have a tender hand over men, whosoever they be, be they never so prophane. Nay,

I dare ſay, if the Devil himſelf were here, he muſt not be troubled, Miniſters muſt lay bolſters under their heads, and ſow pillows under their elbows, that they may ſit eaſily; and not trouble drunkards, & adulterers, but let them be ſtill in their ſins, & ſo let them go down to hell; this is that which the devil loves, & takes much content in. And it is certain, if he could prevail, no other courſe ſhould be taken up: if a great man be preſent, or a Patron that we look for a Living from, (if my eares had not heard it, I could not have believed it) it is ſtrange to think how they daub this over. If their ſins be ſo groſſe that all the Congregation would cry ſhame if he did not reprove them, what will they ſay? reprove you we will not, we dare not, but beſeech you and deſire you, as every man hath his infirmity, a word to the wiſe is ſufficient, &c. I blame my ſelf ſo far as my baſe fear poſſeſſeth me: but brethren what will become of preaching in concluſion, if this may take no place

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in the hearts of people: and yet notwithstanding all this there is one thing to be considered, if there be but any upright-hearted Minister, or sincere Christian that is more exact then ordinary, what will the carnall Ministers do? though they have no reason in the text, no ground in the Word to warrant them; though they cannot condemn a poor Christian upon good grounds, yet they will invent new waye, and wrest the *Text* to dishonour Gods name, and then in all bitternesse they can, vent themselves against faithfull Christians, and conscionable Ministers: and hence the hands of the wicked are strengthned, and the hearts of Gods people are much daunted; and the Gospel of Jesus Christ prevailes not in the hearts of such as it is preached unto.

Mark the severe command that the Apostle gives his Scholar *Timothy*, 2 Tim. 4. 1 *I charge thee before God and the Lord Jesus Christ, who shall judg the quick & the dead, preach the word, be instant in season, and out of season, reprove,*

prove, rebuke: as if he ſaid, the ſtubborn thearts of men need this ſpecially, *reproving*, and therefore doing this, this is the main thing that God requires, & the main end for which the word ſerves; *Sharp reproof makes ſound Chriſtians*: He that heals overly, hurts more then he heales; Are there not many to be humbled? and are there not many luſts reigning in the hearts of men and women? Let us therefore throw away this ſhamefull hiding, and make our Miniſtery known to the ſouls of thoſe to whom we ſpeak. Tit. 1.13.

But ſome will object againſt this preaching, that it is nothing but the raſhneſſe of mens ſpirits, a kinde of raiſing that fits not a Pulpit. *Obj.*

To this I anſwer; the Prophets of God ever uſed and practiſed it; and the holy *Apoſtles* which were inſpired in an extraordinary meaſure of the Spirit, did imitate Chriſt and his Prophets: and God commanded *Eſay* to *lift up his voice as a Trumpet, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins.* *Anſ.*

That

That is, tell the drunkard and adulterer of their sin. Did Christ and his Apostles rail? Are these men only wise? Oh fearfull, that the souls of men should be so desperately transported against the truth of God! you that have had any such thoughts against the power of God in the Ministry of the Word, repent, & *pray*, Act. 8.22. *that if it be possible* the words of your mouths and *thoughts of your hearts may be forgiven.* The Apostles, and Christ himself used this kinde of teaching, *Woe unto you Scribes and Pharisees*, seven times together: if Christ had now lived, you would have said, he had railed: Oh fearfull! I tell you this is the next sin to the sin against the holy Ghost.

Obj. But secondly, they object, in this last age of the world there is a difference to be put; it is true, if men were not taught, this were necessary; but now in these times of knowledge what needs all this adoe? all those troubles and reproofs? what shall we make men to be chamlings to mince their meat for them? no, set their

their meat, ſet the Word before them and they are wiſe enough to take their meat, and to apply the word to themſelves.

I confeſſe it is true, the Lord (bleſſed be his name) hath made his Word more evidently known then formerly, & yet there is a great deal of knowledge wanting in the moſt ſort of men; nay, I can ſpeak it by experience, that the meaner ordinary ſort of people, it is incredible and unconceivable what ignorance is among them: Nay, I will be bold to juſtifie it, that he that thinks himſelf the wiſeſt in underſtanding, if we come home to him by way of examination, we ſhall make it known to him, that he knows little or nothing of which he ſhould and ought to know: But imagine men had the knowledge of the Word, that is not the main end of preaching, to inſtruct men; but to work upon their hearts. When a man hath taught men what they ſhould do, he is but come to the walls of the Caſtle; the Fort is in the *Anſ.*

the heart, the greatest work of the Ministery is to pul down the wils of men, that know the *truth of God, & hold it in unrighteousnes*: Nay, they that do know it, how dull are they in the performances of these duties God calls for at their hands? so that we had not onely need to mince their meat for thē, but even to put it into their mouthes; nay, they sleep with meat in their mouthes: I appeal to you that are inlightned in the knowledge of the truth, do you not find dulnesse of mind, and indisposednesse of spirit in the performance of those duties God calls for at your hands? It was spoken by a reverend Divine, that the freest horse needs sometimes a spur to prick him forward: so I say, the best Christian needs a sharpe reproof, to prick him forward in a Christian course.

Obj. But thirdly, if reason cannot prevail they dash this preaching out of countenance, & say, when men want matter, then they ransack mens consciences, and apply unto them their particular sins, and so they make up their Sermons.

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I anſwer; then our Saviour *Jeſus Chriſt* wanted matter; he preſſeth their faults to the *Scribes* & *Pariſees* ſeven times together; nay, in the ſixth of *John* he preſſeth one truth nine times, his aim and end was, namely, that he was *the bread of life*, he followeth it, & ſetleth it on th m. Now in theſe mens judgmēts, Chriſt wanted matter, he had not wherewith to ſpend the time, & therefore he ſpake to the hearts of men, and came home to their conſciences: but to ſay the truth, the ground of their cavils that are caſt againſt this kind of preaching is, becauſe this troubles the heart of thoſe to whom we *ſpeak*, *and brings* vexation to their ſouls. Do we want matter for our preaching? no, but this I ſay, it is an eaſy matter for any man to obſerve truths out of a text, & to lay forth a point; this is an eaſy thing for any one that hath a judgement inlightned in the Scripture; but for a Miniſter of God in the work of examination to drive the ſoul of a carnall man to a ſtand, that he cannot eſcape; to make him go away and *Anſ.*

hang the wings, insomuch that the soul shall be humbled, or else go away and snarle at the truth, and reproof delivered; Or for a man to uphold a soul in the time of trouble, to comfort it, and take away all doubts, I say this is the hardest matter for a Minister to accomplish under the Sun.

Use 3. Thirdly, this should stirre up the hearts of all the people of God, to set an edge on their affections, to desire this manner of teaching, and when God maketh his truth thus known to us, we should submit to the power thereof. You have most need of this, and there is most profit in this; and therefore your hearts ought to be more inlarged to the coveting and submitting thereto.

How to profit in hearing the word preached. And therefore you that are hearers, suffer me to provoke you to it; when the time comes that you are to approch to the house of God, pray unto the Lord that he will direct you, and that the Minister may come home to your hearts: bring your hearts to the Word, as the people

ple did their ſacrifices in the old Law they brought them, & laid them on the Altar, that the Prieſt might kill them, and divide them: ſo bring your hearts under the power of Jeſus Chriſt, that they may be cut and divided, that you may be let blood in the right vein, that your corruptions may be ſubdued, that they may have their deaths-wound given thē; take up that reſolution of the Prophet David, *I wil hear what the Lord ſaith to my ſoul.* I will not hear what the Levite ſaith to the Courtier, or to the Commons; but I will ſee what the Lord ſaith to *me*. Oh (ſay ſome) the Miniſter ſpeaks home to ſuch an one, he touched him to the quick: What is that to thee? Will another mans ſalve cure thee? therefore labour that the Lord may come home to thy particular, that the Lord may ſalve thee, and cut thee, and ſave thee for thy everlaſting comfort. Pſ. 58. 8.

You are wiſe for the things of this life, you will be content to part with any thing that may procure your comfort; if a father were now

on his death-bed making his will, every child would think, what doth my Father give me? And if a man be bidden to a feast, he is not content onely to have the meat set before him: but if the Master of the feast will carve for him, he will take it kindly; Every faithfull Minister is the father of the people, and they are his children, they are the stewards of the Lords house, and give to every one their portion, terrour to whom terrour belongs, and comfort to whom comfort belongs.

Therefore when you come into the congregation, and see the Minister giving and parting to every one his doale; reproof here, and instruction there; look up to heaven, and labour to get something to thy own particular, and say as *Esay* did in another case, *something for me*, Lord, *something for me*, instruct me, reprove me, make known my sins, and discover my abominations.

When the dainties of salvation are distributing, you that are at the lower end of the Table, should think

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with your ſelves; will the diſh never come to the lower end? Oh that the Lord would now guide the Miniſter to lay his hand on the ſore of this curſed infidelity of mind! O that the Lord would knock down that ſin of mine this day! And if thy heart be any whit inlightned and touched; thou wilt be much contented and comforted; as *David* ſaid to *Abigail* when ſhe came to diſſwade him frō going againſt *Nabal* to deſtroy him; ſhe ſaid, *Upon me my Lord be this iniquity*: why? *Bleſſed be God* (ſaith David) *that ſent thee this day to meet me, and bleſſed be thy counſell, which hath keept me this day from comming to ſhed blood, and avenging my ſelf.* 2 Sam. 24. 25.

So if thou haſt a good heart, thou wilt not go away repining and fretting at the word, and ſay, the Miniſter meant me, and croſſeth me: Take heed of this temper of heart, and if God be pleaſed to carve out to any man thoſe particular fruits that concern his good: go away and bleſſe the Lord, and ſay, *Bleſſed be his good word*, and his poor ſervant

on his death-bed making his will, every child would think, what doth my Father give me? And if a man be bidden to a feast, he is not content onely to have the meat set before him: but if the Master of the feast will carve for him, he will take it kindly; Every faithfull Minister is the father of the people, and they are his children, they are the stewards of the Lords house, and give to every one their portion, terrour to whom terrour belongs, and comfort to whom comfort belongs.

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When the dainties of salvation are distributing, you that are at the lower end of the Table, should think

with

with your ſelves; will the diſh never come to the lower end? Oh that the Lord would now guide the Miniſter to lay his hand on the ſore of this curſed infidelity of mind! O that the Lord would knock down that ſin of mine this day! And if thy heart be any whit inlightned and touched; thou wilt be much contented and comforted; as *David* ſaid to *Abigail* when ſhe came to diſſwade him frō going againſt *Nabal* to deſtroy him; ſhe ſaid, *Upon me my Lord be this iniquity*: why? *Bleſſed be God* (ſaith David) *that ſent thee this day to meet me, and bleſſed be thy counſell, which hath keept me this day from comming to ſhed blood, and avenging my ſelf.* 2 Sam. 24. 25.

So if thou haſt a good heart, thou wilt not go away repining and fretting at the word, and ſay, the Miniſter meant me, and croſſeth me: Take heed of this temper of heart, and if God be pleaſed to carve out to any man thoſe particular fruits that concern his good: go away and bleſſe the Lord, and ſay, *Bleſſed be his good word*, and his poor ſervant

vant that met this day with my ſins; I never obſerved that pride, I never obſerved that malice, I never diſco vered that careleſneſſe; what became of Chriſt I cared not, what became of his Miniſters I reſpected not, what became of his name I regarded not: but the Lord hath ſhewed me my ſins; and bleſſed be God for that good work which hath been communicated to my ſoul by his ſervant.

A naughty heart diſcovered.

And obſerve this, ſo farre as the heart is fearfull that the Miniſter ſhould meet with his ſins, ſo far the heart is naught: Nay, if it be thus; if your conſciences teſtifie againſt you, that you are loth to have your ſins dealt roundly withall; you think the miniſters ſhould be mild, and not uſe ſuch bitter reprehenſions, and ſharp reproofs: I beſeech you think of it ſeriouſly, you deal with your ſins in this kind as *David* did with *Abſolom*; whē *Joab* was to go out, he gives him charge to *uſe him kindly* and gently; that is, do not kill him, but take him priſoner; that was his

2 Sam. 18. 6.

ſpeech,

ſpeech, *deal kindly for my ſake with the young man* Abſolom.

Doſt thou deal ſo with thy ſins? thou wouldeſt have the miniſter deal kindly with drunkenneſſe, and adultery, and malice; do not kill drunkenneſſe, but onely take him priſoner, keep him in, reforme the outward face of drunkenneſſe, that we may not be drunken in the open ſtreets, but in a corner; and ſo that men may not ſwear at every turne, but when they come among Gentlemen, that they do it cunningly.

The caſe is clear, thy ſoul if it be of this temper, it never hated ſin, it never ſorrowed for ſin, it never found the word of God working upon it for the ſubduing of ſin.

Imagine there were a traytor or rebell come into the Town that ſought to take away the Kings life; nay, ſuppoſe he were thy enemy, or the like; will any one ſay that man hates an enemy, that cannot endure to have an enemy diſcovered, attached, and brought to execution? no ſure, but he loves him, he covers him, he

How to know whether we hate ſin.

he hides him,& would not have him known,he is a lover of a traytor, and a traytor himself: else why do you harbour a traytor? you cover him that he cannot come to judgment, and therefore you are a friend unto him: so it is in this case; Canst thou say that thou hatest sin, thou hatest malice, and covetousnes,and looseneſſe,and prophaneneſs; and in the mean time thy soul saith, I cannot endure that the Minister should discover these,I cannot endure that he should attach them,& arrest my soul for my covetousnes, and adultery, and the like?my heart riseth, and I would cover it,and hide it; nay, I can bear it out sometimes, and say, the traytor is not here, I am not the drunkard, I am not the adulterer you talk of; but if the Minister will pursue thy soul, then thou shutteſt the door against him; If it be thus with thee,I tell thee thou art a friend to the traytor,thou never hatedst thy sin,thou wert never yet brought to a true sight or sorrow for it.

We will now proceed: *When they heard*

heard this, ſaith the text, the word in the original carrieth a continual act; when they had heard, there was not an end, but the ſting of the word did ſtill ſtick in their hearts. When they walked on the way *that* ſounded in their eares, *I have crucified the Lord of life*; and when they lay down, *that* came into their minds, I have ſhed the blood of the Lord; and when they aroſe, this was their firſt thought, I have cõſented thereunto, and imbrewed my hands therein, this ſtuck upon the ſpirits of them; and the ſting of the truth would not away, but after they had heard it, it remained ſtill in their hearts.

The doctrine is this, That ſerious meditation of our ſins by the word of God, is a ſpecial means to break our hearts for our ſins: *after they had heard* (this notes a continual action) the truth of God ſtill ſtuck in their ſtomacks, the arrows of God would not out, the *Apoſtle* ſhot ſome ſecret ſhot into their ſoules, which came home to their hearts & conſciences, *when they heard this*: that is, the mu-

Doct.

ſing, and meditating, and pondering of this, when they could hold no longer, they could bear no more, but came to the *Apoſtles, and ſaid, what ſhall we do* ? Sometimes God brings a man into the Church to carp at the Miniſter, and to ſee what he may have againſt him ; now if the Lord ſting the conſcience of that man, he will hear you all the week after, and ſay, Methinks I ſee the man ſtill, he aymed at me, he intended me, and methinks I hear the word ſtill ſounding in mine eares ; he is alwayes meditating on the word in this kinde.

A ſerious meditation of ſin diſcovered by the word, is a ſpecial means to pierce the ſoul for the ſame: when
Pſal. 73. *David* had conſidered the glory of wicked men, how their eyes ſtarted out with fatneſs, and they had more thē heart could wiſh, & who but they in the world ? they were not troubled, they were not moleſted; thē he thought they were the onely men in the world ; when he had conſidered and muſed of this, it pierced his ſoul,

and

& he was vexed with it, this went to the very entrailes of him; and therefore that place is marvellous pregnant. It was the meanes whereby *Lot* was so touched with the abominations of *Sodom*, that righteous man dwelling among them, in *seeing* and *hearing*, *vexed his righteous soul from day to day with their unlawfull deeds*. 2 Pet. 2. 8. Many saw and heard besides *Lot*, and yet were not vexed; but he vexed himself, that is, the meditation of those evils, and bringing them home to his soul, vexed him and troubled him; and the word is a fine word, implying two things, first, the search and examination of a thiug; Secondly, the racking and vexing of a man upon the tryall: So it was with *Lot*; he observed all the evills, he weighed them, and pondered them, and then he wracked his soul, and vexed himself with the consideration of them: the same word that is used here for *vexing*, is used in the matter of a storm; the text saith, *The ship was tossed with the waves*: So meditation 24. Two things in the words. Mat. 14.

tion doth toſſe the ſoule with vexation. It was the practice of the Church, *Remembring mine affliction, the Wormwood and the Gall, my ſoul hath them in remembrance, and is humbled in me.* In remembring I remembred, for ſo the original hath it, I remembred all my miſeries and afflictions, and my ſins that were the cauſe thereof.; that is, I ſtill muſed and meditated thereof. And what followes? the heart was buckled and bowed thereby, and was broken in the conſideration thereof.

Lamen. 3. 19. 20.

Queſt. But you will ſay, What doe you mean by this muſing and meditating?

Anſ. I anſwer, meditation is nothing elſe, but a ſetled exerciſe of the mind for the further inquiry of a truth, for the affecting of the heart therewith.

What meditation is

1. There are four things to be conſidered in it, Firſt, it is an exerciſe of the mind: it doth not barely cloſe with a truth, and apprehend it, and aſſent unto it, and there reſt, but it looks on every ſide of the truth. It

is

is a fine phraſe of *Davids*, *I thought upon my waies, and turned my feet into thy teſtimonies.* It is token from curious works, which are the ſame on both ſides; they that work them, muſt often turn them on every ſide: ſo it was with the Prophet *David*, I turned my wayes upſide down, and looked every way on them. And ſo again, *Many ſhall run to and fro, and knowledg ſhall be increaſed.* Run to and fro, what is that? It is not the bodily removing of the man, ſo much as the buſie ſtirring of the mind from one truth to another; it propounds one, and gathers another, ſo that it ſees the whole ſilvage of the truth. I uſe to compare meditation to perambulation, when men go the bounds of the pariſh, they go over every part of it, and ſee how far it goes; ſo meditation is the perambulation of the ſoul; when the ſoul looks how far ſin goeth, and conſiders the puniſhment of it, and the plagues that are threatned againſt it, and the vileneſſe of it. Pſ. 119.59. Dan. 12.4.

Secondly, it is a ſetled exerciſe of

of the mind, it is not a ſudden flaſh of a mans conceit upon the ſudden; but it dwels and ſtayes upon a truth, it ſettles again and again upon that it hath beſtowed it ſelf upon: when a man is deep in meditation upon a thing, he neither ſeeth nor heareth any other thing, elſe the ſtream of the heart is not ſetled upon the truth conceived.

A man that hath been offered an injury by another, when he eats and walkes, ſtill he thinks of his injury his heart is ſetled on it: ſo your hearts ought to be on the truth. The *Apoſtle* to *Timothy* ſaith, *Continue in the things thou haſt learned:* the word in the Original is, Be in them; that is, let a mans mind be moulded into the truth.

2 Tim. 3.14.

Thirdly, it is a ſetled exerciſe for two ends; firſt, to make a further enquiry of the truth: and ſecondly, to make the heart affected therewith; for this is the nature of meditation, not to ſettle it ſelf upon a thing known; but it would either know more in thoſe truths that are ſubjected

jected to it, or else labours to gather something from them: It is with the truth, as it is with a man which goeth into the house, and pulls the latch; when he was without, he might see the out-side of the house, but he could not see the roomes within, unlesse he draw the latch, and comes in, & go about the house: meditation pulls the latch of the truth, and sees, this is my sin, this is the cause, here is the misery, this is the plague: & thus meditation searcheth into every corner of the truth.

Lastly, meditation labours to affect the heart not onely to know a thing, but to bring it home to the soul; *these things are so, know it for thy good*; So when a man hath viewed all, and considered all, then meditation brings all to the heart, and labours to affect the heart therewith; this is that which brings sorrow and compunction for sin, a setled exercise of the heart that meditates on sins, that makes inquiry after them: and the grounds are two, and very remarkable. 4. Job 5. last.

The

Ground 1. The first is this, meditation makes all a mans sins, and any truth belonging thereunto, more powerfully and plainly to be brought home unto the heart: It is the action of the understanding, when a man doth gather all reasons, and musters up force of arguments, and labours to presse the soul, and lay them heavy upon the heart, and bring it under the power of the truth. It is with meditation as it is with usurers that will grate upon men, and grind the faces of the poor, and suck the blood of the needy; they will exact upon men, and take use upon use; they will not be contented to take the principall, but they will have consideration for all the time, untill they have sucked the blood of a poor man that is under such a muck-worme: A poor man could be content to pay the principall, but to exact use upon use, this kills him: So doth meditation, it exacts and slayeth the soul of a poor sinner; you have committed adultery in a corner, but you shall not so carry it away;

This

This you did againſt the knowledge of God revealed, againſt many mercies received, againſt many judgements threatned, againſt checks of conſcience, againſt many vowes and promiſes remembred: and Item for this, and Item for that; and thus meditation oppreſſeth the ſoul; but then the ſoul will ſay, Haply it is but a trick of youth, or it is my infirmity: No, no, ſaith meditation, this hath been your courſe from time to time continually, that hath been your haunt, it hath been a riveted corruption that hath faſtned upon your bones, and will goe to your grave with you, and it will bring you to hell. But then the ſoul ſaith, I will repent: No, no, ſaith meditation, your heart is hardned in this ſin, you have a heart that cannot repent nor yield, the Word of God works not, it prevails not, the Miniſter hath flung hell-fire in your face, & told you, that no drunkard nor adulterer ſhall go to heaven, and yet you go away no more moved than the ſeat whereupon you

ſare,

fate, you have continued in ſin, and are hardned in ſin; Thus mark how meditation exacts uſe upon uſe: but then the ſoul replies, I wil go to the Word, and wait upon the means, & it may be the Word wil prevail. No, ſaith meditation, you have deſpiſed the Word, and God will take away his Word from you, or you from his Word, or his bleſſing from both. What, is it a matter of infirmity? No, it is your continuall courſe: And you repent; no, you cannot, you cannot, you are hardned: And you hope the Word will work upon you; no, no, it is curſed unto you. Thus Meditation exacts uſe upon uſe, until the blood of the ſoul be ſuckt up. Meditation breaks the ſoul, & layes weight upon the ſoul in this caſe. It is a paſſage remarkable of *Peter*, when our Saviour told him, that *before the Cock crew twice he ſhould deny him thrice*; the text ſaith, *When the Cock crew the ſecond time*, Peter *remembred the words of our Saviour, and went out and wept bitterly*: the word in the originall is this,

this; the holy man heaped all the circumſtances together, & reaſoned thus, The Cock crowes, now I remember the words of Chriſt: Oh what a wretch am I, that ſhould deny ſuch a Maſter that called me; ſuch a Maſter as found me, ſuch a Maſter as was mercifull unto me! when I never ſaw my ſelf nor my ſins, he plucked me out from my ſins: it is that Maſter I have denied; he came to do me good, and to ſave me, and I have denied him: Nay, even at a dead lift, if ever I ſhould have defended him, I ſhould have defended him now; if ever ſtood for him, I ſhould have ſtood for him now; but to deny my Maſter and forſweare him, that I ſhould do it, an Apoſtle beloved, an Apoſtle thus honoured, that I ſhould do it, when I profeſſed the contrary; what, ſuch a Maſter denied by me ſuch an Apoſtle, at ſuch a time, before ſuch perſons, and forced to it by ſuch a ſilly maiden! All theſe ſinfull circumſtances, the manner of them, the nature of them, the hainouſneſs of them, the holy Apoſtle laid

laid all these to his heart, & his heart sunk under these circumstances thus gathered together, and *he went out and wept bitterly*. Look as it is in war, were there many scores that came against an army, they might be conquered, or many hundreds might be resisted; but if many thousands should come against a small army, it would be in danger to be overcome. Meditation leadeth as it were an army of arguments, an army of curses and miseries, and judgements against the soul, however one misery or plague will not down, but a man may brook it, and go away with it, yet meditation brings an army of arguments, and tells the soul, God is against thee whereever thou art, and whatever thou dost. And then the heart begins to cry out as *Elisha*'s servant did, *Master what shall I do?* what, so many sins, and so heinous, and so many judgements pronounced, & shall fall upon me for them? Lord, how shall I do? how shall I be delivered from these, and pardoned for these? Thus meditation brings

brings home ſin more powerfully to the heart.

The ſecond argument is this: as meditation brings in all bills of account, ſo it faſtens ſin upon the conſciences of thoſe to whom the word of God is ſpoken, inſomuch that the ſoul cannot make eſcape from the truth delivered, and from the judgements of God denounced againſt him: ſometimes when men hear the Word and threatnings denounced, then their hearts are touched, and they go away reſolved not to commit ſin as they have done: but when they are gone it works not, but the heart recoils again, and goeth to its former courſe. The reaſon is, becauſe you meditate not on the Word.

It is with the Word as with a ſalve, if a man have never ſo good ſalve, which wil help a ſore in 24. hours, if a man ſhould do nothing but lay his ſalve to the wound, and take it off, it would never heale the wound, and no wonder: Why? he will not let it lie on; the beſt ſalve under heaven

heaven wil not heal a ſore,& eat out a corruption, unleſs it be bound on and let lie: So it is with the good Word of God: many a ſoul heareth the Word of God, and his heart is touched for his ſin, and his conſcience begins to be awakened; but when he goeth out of the Church all is gone, his affections die, and his heart dies, and his conſcience is not touched; no wonder you will not hold the Word to your ſouls; you hear ſin, and not hear it; you will ſee ſin, and not apprehend it; and therefore it is that the Word overpowers not your corruption. Do you think the ſalve will work when you keep it not on? The Word of God is the ſalve, conviction of conſcience is like the binding on of the ſalve, Meditation is like the binding of it to the ſore; remember the truth which touched thee firſt, and keep that on, let nothing take it away from thy mind, hold that good word cloſe to thy ſoul, and it wil keep thy heart in the very ſame temper after the delivery thereof, as it was in the de-

delivery. The Apoſtle *James* compares a ſlight hearer to a man that looks his face in a glaſs ſlightly, that forgets himſelf what viſage he had; but ſaith, Whoſo looketh into the law of liberty, & continueth therein, he being not a forgetfull hearer, but a doer of the Word, this man ſhall be bleſſed in his deeds: the law of Liberty is the law of God; & this law being a glaſs, you muſt not onely hear, and be gone, and ſlight and neglect it, but you muſt continue in looking. and then you ſhall ſee the complexion of your ſins, and the vileneſs of your corruptions: when the drunkard heareth the baſeneſs of his ſins, and the adulterer the baſeneſs of his abominations, they look themſelves ſlightly in the glaſs of the Law; but they muſt carry away the glaſs with them, and look themſelves ſtill, and the adulterer muſt ſay, I am a profane creature, and my heart is polluted, conſcience defiled, and this ſoul hardned, and I ſhall be damned. If a man ſhould thus look and view his ſins, and

and carry away the glaſſe with him continually, he would ſee his life ſo ugly, and his heart ſo baſe, that he could not be able to beare it; If the pills be never ſo bitter, if a man ſwallow them ſuddenly, there is no great diſtaſte; but if a man chaw a pill it will make a man deadly ſick, becauſe it is againſt the nature of it; ſo our ſins are like theſe pils, they go down ſomewhat pleaſantly; becauſe we ſwallow down our oathes, and profaneneſſe, and our malice, and contempt of God and his ordinances; & we make it nothing to mock at the religion of God, and the profeſſors of it: you ſwallow down pils now, but God will make you chaw thoſe pils one day, and then they wil be bitter; though the ſwearer ſwallowes down his oaths now, yet at laſt the Lord will make him remember that he will not hold him guiltleſſe, but arraign him at the day of judgement: and make him cry guilty at the bar, and again wil make you chaw over your malice; you hated the Lords word and work

of

of his Spirit: and this will condemn you.

Again, meditation doth beſet the heart of a man, that he cannot eſcape; whereſoever he is, meditation brings thoſe things to his mind, and the plagues due thereunto; ſo that he cannot eſcape the dint thereof. It is the nature of our own hearts that we are loth to read our own deſtiny; which will be our bane & confuſion: meditation calls over the thoughts of a man, tells him the reaſons are good, the arguments ſound, the Scripture plain, thy ſins evident: Conſcience, you know it, therefore heart you muſt do it, (ſaith meditation,) take heed of drunkenneſs, ſaith meditation, you heard what the Miniſter ſaid, theſe ſins are againſt God, and the wrath of God is gone out againſt you for theſe ſins; theſe will be your bane, and will bring you to everlaſting deſtruction. And when meditation doth thus yawle at the heart, the mind ſtill muſing, and the heart ſtill pondering of ſin, at laſt it is weary, therefore unburdened

therewith: the iſſue of the arguments is this, if meditation brings in ſinne more powerfull, more plainly to the ſoul; if it be that which binds and faſteneth it, and ſetleth it upon the ſoul; then the point is clear, that ſerious meditation of ſin is a ſpeciall meanes to bring a ſoul to the ſight and ſorrow for ſin.

Uſe 1. The uſes are three. If it be ſo that meditation is thus powerfull and profitable, both for contrition of the heart, and ſo to bring in conſolation to the heart; thē what ſhall we think of thoſe men that are unwilling to practiſe this duty? nay, what ſhall we think of that untowardneſs of heart which is in us againſt the command of this duty? It falls marvellous heavy upon us all more or leſs in this kind: for we are marvellous guilty in this kind; a man had as good bring a bear to the ſtake, as a carnall heart to the conſideration of his own wayes; much more loth is he to ponder ſeriouſly, and meditate continually upon his ſins. Nay, men are ſo far from muſing of their ſins, that

that they disdain this practise, and scoffe at it: what say they? if all were of your mind, what should become of us? shall we be alwaies poring on our corruptions? so we may hap to run mad, if we were of your opinion: thus we slight and put it off, and trample on this duty, which is so profitable: the poor will not meditate on his sins, he hath no time; the rich they need it not; the wicked dare not; and so no man will in this case. What, shall a man set his soul on a continuall rack? (say they) shall a man drive himself to a desperate stand, and trouble himself unprofitably? cannot men keep themselves well when they are well? this is the course and frame of the world; and we may complain of this careless and heedless age, as *Jeremiah* did of his time, *No man repented him of his wickedness, saying, What have I done?* There is no questioning, no searching, no musing: no man saith, these are my sins, these are my waies: no man looks over his course and conversation, he doth not apprehend his sin Jer. 8. 6.

and that is the reaſon we heare of no humbling, of no repenting, but every man runs into ſin as the horſe ruſheth into the battell; hence it is, that there are ſo may unclean beaſts in the Ark. In the old Law, if there were any beaſt that chewed not the cud, he was counted unclean; the chewing of the cud is ſerious meditation of the mercies of God to comfort us, and of our ſins, to humble us: there are many ungodly perſons in the boſome of the Church, that muſe not of their ſinfull wayes:

Jer. 8. 12. the Prophet *Jeremiah* ſaith, *were they aſhamed whe they had committed abominations?* nay, they were not at all aſhamed, neither could they bluſh; he addes a reaſon in the eleventh verſe, *They could not be aſhamed*: why: becauſe they cry, *peace, peace*, let the Miniſter ſpeak what he can, and denounce what judgement he will, they promiſe themſelves peace and quietneſſe, they conſider not their wayes; and therefore their hearts are not diſtempered therewith, nor troubled at the conſideration thereof; nay,

nay, there are many that count it an excellency, a cunning skill, if they can drive away and ſhake off the ſight of ſin, if they can put out the meditation of any thing the word reveales, they make it a marvellous excellent piece of skill; and what they do themſelves they would have others do alſo: but they that now will not ſee, nor conſider, nor meditate of their ſins, the truth is, they ſhall ſee them, as the Lord ſaith by *Eſay*, 26. 11. *When thy hand is lifted up, they will not ſee; but they ſhall ſee and be aſhamed*: So I ſay, you that will not ſee your ſins, but ſay, what needs all this ſtir? let the Miniſter ſay what he will, ſhall we be mad men, to be troubled, and ſhall we be fooles, to be diſquieted with the conſideration of our ſins? Well, you will not muſe upon your ſins now, but the time will come, that the Lord will ſet all your ſins in order before you, and you ſhall not be able to look off them.

And hence it is, that when a man hath lived wickedly all his dayes, &

comes to lye on his death-bed, then al his ſins come to his remembrance, and then conſcience flies in his face, and ſayes, Here is a cup for a drunkard, and for an adulterer, now he ſeeth nothing but ſin, and hell, and damnation, due to him for his ſinne, and then he cries out he is damned. You might have ſeen ſomething before then; if you had ſeen them to be humbled for them, you ſhould never have ſeen them to be damned for them. If there be but any occaſion of baſeneſſe offered to the view of the drunkard, which way doth he not uſe to compaſſe his carnall delights? and ſhall the drunkard and prophane wretch be ſo eager in lingring after ſin, that he may commit it, and be damned for it, and ſhall not a man ſo labour to ſee his iniquities, that he may be humbled for them before God, and receive mercy from God in the pardon of the ſame? Shall the reprobate hale judgments on their ſouls, and bend all their meditations that way, and ſhall not they that deſire to ſee

God

God in glory, do the ſame?

The ſecond uſe is for inſtruction: from the former doctrine delivered we may collect, that looſe, vaine, joviall company is the greateſt hinderance to prepararion for Chriſt, and the greateſt obſtacle to the work of grace that can be poſſible; this is not forced, but followeth clearly from the former truth, in this manner: thus I reaſon; *Uſe 2.*

That courſe which takes away the mind from the muſing, and the underſtanding from meditating on his evill way, that courſe is the greateſt hinderance why the heart is not humbled, and fitted for the Lord: for meditation brings in contrition, and that prepares the heart for Chriſt; but your joviall company and rioting perſons, there is nothing under heaven that takes off the mind more from muſing, and the underſtanding from weighing a mans evill throughly; therefore this muſt needs be a marvellous impediment and hindrance to thoſe that endeavour to walk uprightly before God in

any measure, *Amos* 6.5. There are rules of their revaldry set down, they thrust and put away the day of the Lord farre from them: that is the first law they make, the first statute they enact, think not of sin now, and meditate not of judgement now, but come (say they) cast care away, fling away & casheere those melancholy imaginations: we have many fallings, let us not therefore be pondering of them, and make our selves so much the more miserable; this day shall be as yesterday, & to morrow as to day, no sorrow nor judgemẽt, no sin now considered. And this is remarkable, that if a poor soul in that drunken distemper should be smitten by the hand of God, and should suggest these words to his drunken companions; We are all here merry and jolly, and let out our hearts in delight, but for all this, God will bring us to judgement; the eyes of God see now our drinking and bezelling, and the eare of God heareth our blasphemies and swearing; and for these we shall one day be plagued:

plagued: why, this ſhould ſpoil all the ſports and jollity, they could not be able to bear him, but they would preſently fling him out of doors: this is that which baneth many a ſoul, therefore take notice of it, if any of you have had a ſight of ſin: if a drunkard go aſide, and hang the wing a little, mark what men do, if they can but once get him into their company, and make him ſhake off thoſe dumps, and runne on in his former courſe, then this hinders him from meditating on his ſins, and from being prepared for Chriſt; and hence it is, that many a poor ſoul that hath had the fire kindled, the terrour that the Lord hath let into his ſoul, would have humbled his proud ſtomach, & melted his ſtubborn heart; but partly drunkenneſſe on the one ſide, and merrineſſe on another, took away all the amazement whereby the ſoul might have been wrought upon, and he have received everlaſting ſalvation: Therefore think of it. It was the courſe the Scripture obſerved in the lamenting Church, *Zach.* 12. 12. The

house of *David* apart, & their wives apart, the house of *Nathan* apart, & their wives apart: There is no casting up of account in a crowd; but if a man will cast up his account, if he will see his sins, and consider his base practises, he must go aside by himself; loose occasions, and vain occasions withdraw the mind, and pluck off the soul from seeing the evill, and affecting the heart with it. Therefore the Apostle *Peter* a little beyond my text, when he saw the Jewes were affected with that he had delivered, and that their hearts were touched, when they asked him what they should do; he saith, *Save your selves from this untoward generation*; God hath now touched your hearts, suffer not Satan by these wicked Instruments of his, to steal the terror of God out of your hearts; for your drunken companions are like nothing else, but those ravening fowles spoken of by Christ, that devoured the seed that fell by the way-side; the fowle is the devill, the seed is the word of God; now the devill doth

doth not pluck this out of the ſoul himſelf alone, but often by curſed companions: the Ale-houſe is the buſh that harbours thoſe ravenous beaſts, and drunken companions: By theſe the Devill uſeth to pluck out this good ſeed out of the heart; and therefore as you love your ſouls, ſuffer not your ſelves to be drawn away by theſe curſed wretches, do not ſuffer them to ſteal the work of Gods Spirit away, which he hath wrought in your hearts: this I obſerve to check that curſed practiſe of men, who, when a man is troubled, ſend him to play at cards, or dice, or the like; which is the greateſt meanes to hinder the word of God in their hearts.

Thirdly, ſeeing meditation brings marvellous comfort and profit to our ſoules; you are therefore to be exhorted, ſince you ſee what it is that God requires, that with ſpeed you ſet upon it, and that with care and conſcience you labour to perſevere in the performance thereof; I beſeech you think of it, what is more *Uſe.*

uſual

uſuall in the world then this, that men ſhould make ſlight, and little account of their ſinnes? nay, to go bolt upright under thoſe execrable abominations, whereof they ſtand guilty before God? Look as it was with *Sampſon*, he went away with the gates of *Gaza*, & made nothing of them; ſo there are many that carry the gates of hell upon their backs, as drunkenneſſe and adultery, and yet they fear not, nor are affrighted thereat; nay, Gods own ſervants, that deſire to look towards *Zion*, is not this your complaint many times? I cannot find ſinne heavy, I confeſſe the word diſcovers it, and reveales it, but I cannot be troubled for it, I cannot find my ſoul burthened with it: ſin is not heavy unto mee, but I carry it away eaſily, and make no bones of the matter, though proud, and lewd, and careleſſe; and untoward, yet my heart is not apprehenſive of the weight of it: Let me ſpeake unto you; are you not therefore here hindered in the way God requires of you, be-

cauſe

cauſe you weigh not and ponder not thoſe evill wayes you ſtand guilty of before God, but you are better content to ſee them and ſlight them, then to remember them and lay them aſide? I beſeech you to take notice of it. Look as it is with men in the world, if five hundred pound weight be laid in the ground, if a man never pluck at it, he ſhall not feel the weight of it; your ſins are not many hundreds, but many thouſand weights; the leaſt vain thought you ever imagined, the leaſt idle word that ever you uttered, is weight enough to preſſe your ſoules down into everlaſting perdition; and therefore ſo many ſins, ſo great, and ſo conſtantly committed, againſt ſo much knowledge, againſt ſo many comforts and encouragements, againſt ſo many vowes and proteſtations, are much more heavy, and yet we feel them not: the reaſon is, you ſee them not, you weigh not pride, you weigh not malice, you weigh not dead-heartedneſſe; if you would weigh them ſeriouſly and con-

consider of them throughly, you would find that they were heavier then the sand on the sea-shore.

Obj. But you will say, How should we come to meditate on our sins aright, that we may be comforted?

Ans. For the opening of the point, I will discover three things; First, the ground on which our meditation must be raised. Secondly, the manner how to follow it home to the heart. Thirdly, how to put life and power to it, that it may prevail, and work this blessed end in our souls.

Ground. 1. First, consider the grounds whereupon meditation must be raised, and them I referre to these four heads. First, labour to see the mercy, goodnesse, and patience of God; that have been abused and despised by that unkind dealing of ours, and that marvellous carelesnes in those duties God hath required of us; the height of Gods goodnesse to us layes out the height of all our iniquities committed: the greater the kindnesse and mercy of God is, the greater are our sins, that esteem not

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of this mercy, but abuſe it, and deſpiſe it; This adds to our rebellions, this makes our ſins out of meaſure ſinfull, becauſe God hath been out of meaſure mercifull.

There are many ſins in one, when a man ſinneth againſt many mercies, and walks not worthy of them: we may obſerve, that this is the courſe that God takes to break the hearts of the Iſraelites, when they had neglected his waies, and broken his Commandments, what was his meſſage, when the Lord humbled the people, and brake them kindly? The Lord by the Angel thus ſpeaks; I made you to go out of Egypt, and brought you to the Land which I ſware to your Fathers, and I ſaid I would never break my Covenant with you, and ye ſhall make no league with the inhabitants of the Land; but ye have not obeyed my voice; why have you done this work? Jud. 2.

Now the Lord preſſeth this his kindneſſe upon them, and labours to melt their hearts in the apprehenſion of his goodnſs to them, and their un-

unthankfullneſſe to him, the text ſaith, When they heard this, *they lift up their voice, and wept.* Tney conſidered Gods kindneſſe to them, and their unkindneſſe; how he did all for them, and they did all againſt him; how the Lord was gracious to them for their comfort, but they did not walk worthy of it. Why have you done this, ſaith the Lord? Why was my mercy deſpiſed? Why was my goodneſſe ſlighted? Why was my patience and long-ſuffering abuſed? And *when they heard this,* they wept in the conſideration of their unnaturall dealing. Nay, this is the thing remarkable in *Moſes,* he ſtabs the heart, & works effectually upon the Iſraelites by this means: *Do you thus requite the Lord, O fooliſh people, and unwiſe? Is not he thy Father that* Deut. 32. *hath bought thee? Hath not he made thee & eſtabliſhed thee?* and will you thus reward the Lord? Thus careleſs, and thus proud, and diſobedient: Why, *Remember,* ſaith he, *the dayes of old;* & then he reckons up Gods gracious dealing with them,

I apply this in particular; there is never a ſoul here preſent, there is never a man in the baſeſt eſtate, and loweſt condition, but hath had experience of Gods goodneſſe, and marvellous loving kindneſſe this way. Were you ever in want, but God ſupplied you? were you ever in weakneſſe, but God ſtrengthned you? In ſickneſs who cured you? in miſery who ſuccoured you? in poverty who relieved you? Hath not God been a gracious God unto you? every poor ſoul can ſay; Never a poor ſinner hath had a more gracious God then my ſoul; all my bones can ſay, Lord who is like unto thee? this heart hath been heavy, and thou haſt cheared it; this ſoul hath been heavy, and thou haſt relieved it; many troubles have befallen me, and thou haſt given a gracious iſſue out of them all.

And ſhall I thus reward the Lord? ſhall I ſin againſt his goodneſs and his kindneſs? Then what ſhall I ſay, hear O Heaven, and hearken O Earth, the Ox knoweth his owner, and

and the Asse his Masters crib, and Israel knoweth not Gods kindnesse, nor acknowledgeth his goodnesse towards them; the consideration hereof one would think should break the hardest heart under heaven: If men be but ingenious men, if they have received any great kindenesse from a friend, they were never in want but he relieved them, he took them into his house, and they might freely go to his purse, or any thing he had; if a man should deal thus kindly with another, and this man should deny him an ordinary favour, he will be ashamed to come into his presence, he will say, his house was mine, and his purse was mine, and to deal thus unkindly, nature would have taught me otherwise: What are our hearts to God that hath beeen gracious to us all? he hath created us, and doth preserve and keep, and afford many blessings unto us, he gives us our houses that cover us; it is God that affords us all this, and shall we sin against such mercy? therefore go to the

the beasts of the field, and they will tell you, and to the birds of the air, and they will discover unto you Gods mercy: go to your beds and tables; who gives these, and continues these? doth not the Lord? and yet sin against this God? O foolish people and unwise! all love on Gods part, and all negligence on ours: God exceeds in goodness towards us, and we do exceed in unkindnesse and unthankfullness towards him; this is the first ground upon wch meditation must be raised.

Secondly, if this will not work upon you, if you have no good nature in you, consider that God is just too; if mercy cannot prevail with you, you shall have justice enough, and that without mercy; you must not think to slight Gods mercy, and carry it away in that fashion. But God is a just God, as he is a gracious God, he will be revenged of you; If any stubborne heart shall say, God is mercifull, and therefore we may live as we list, and be as careless as we please: Take heed, that just *Ground. 2.*

juſt law that hath been contemned, and thoſe righteous ſtatutes that have been broken, and God that hath been provoked by you will be revenged of you: Did ever any provoke the Lord and proſper? and ſhall you begin? Where is *Nimrod*, and *Nebuchadnezzar*, and *Pharaoh*, and *Herod*, and thoſe proud perſons that ſet their mouths againſt God, and their hearts againſt heaven; what is now become of them? they are now in the lowermoſt pit of hell.

God ſent *Pharaoh* into the red ſea, and for ought we know his ſoul may now be roaring in hell; this is certain, that whoſoever reſiſteth him, ſhall find him a ſwift judg to condemn him. The *Apoſtle* ſaith, *Our God is a conſuming fire. And if my fire be kindled, it ſhall burn to the bottom of hell.* That juſtice of God will not be appeaſed without ſatisfaction; that Juſtice is wiſe, and cannot be deceived; that Juſtice is powerfull, and cannot be reſiſted; and not onely Juſtice, but mercy and patience wil come in, and plead for

Heb. 12. Deut. 22. 32.

for vengeance againſt the ſinner, and that will be the ſoreſt plague of all. When you appear before God, what will you expect? you will call for mercy to ſave you, and for patience to bear with you. Not ſo, ſaith *Mercy*, Juſtice Lord; I have been deſpiſed. Juſtice, ſaith *Patience*, I have been abuſed. Juſtice, ſaith *Goodneſſe*, I have been wronged. And how will it be then, when Mercy it ſelf ſhall condemn that ſoul, and Patience ſhall be an accuſer of it, and Goodneſſe ſhall call for vengeance againſt it?

Thirdly, conſider the nature of your ſins, and the heinouſneſſe of them: ſin is not a trick of youth, or a matter of merrimtent; but a breach of the law of God; & therefore it is good for a man in this caſe to examine every Commandment of God, and the breach thereof: you know not your ſins, therefore get you home to the Law, & look in the glaſs thereof, and then bundle up all your ſins thus; So many ſins againſt God himſelf, in the firſt Commandment; *Ground* 3.

ment; against his worship, in the second; against his name, in the third; against his Sabbath in the fourth commandment; nay, all our thoughts, words, and actions, all of them have been sins able to sink our soules to the bottome of hell: bundle up your sins, and lay one upon the heart, and another upon the conscience; & then it will break your backs; those small infirmities you make nothing of, and those sins you make slight of, and make a trick of youth, if you will bestow your minds a little seriously, you will see them to be far otherwise: every sin deserves death, *The wages of sin is death*; not he only that murthers his neighbour, and takes away his life, but the malicious man, and the proud man deserves death. Nay, to come nearer the text; what if I prove you had a hand in the shedding of the blood of Christ? dwell here a little & consider it, and you shall see the point clear. If there be any soul here present that hopes to have any part in Christ, as if I should go from man

Rom. 6.

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to man, and ask, have you a part in Christ? you will say, Yes, surely I hope so: marke what I say then, if thou hopest for any mercy from Christ, then Christ was thy surety and bare thy sins, and those sinnes of thine were the witnesses against our Saviour, they were the Souldiers that took him, the thornes that pierced him, the speare that goared him, the Crosse that took away his life: The truth is, the souldiers, and *Pilate*, and the *Scribes* & *Pharisee:* could have done nothing to our Saviour but for thy sins: had it not been for thy sins, had it not been for the sins of the Elect, the Souldiers could not have apprehended him, the Pharisees could not have witnessed against him, there could have been no Judge to condemn him: very well then, thy sinnes caused all this, thy wicked thoughts and wicked actions caused our Saviour to cry out, *My God, my God, why hast thou forsaken me?* He sunk under the consideration of thy sinnes, and thou goest away and makest a trick

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of youth of them, and a matter of merriment, of looſe talk, and wicked doing. Therefore when you are going home, think with your ſelves, it was my ſins that had a part in the ſhedding of the blood of Chriſt; and when you are at meat, let that come into your mind, I have had a hand in the crucifying of the Lord Jeſus Chriſt; & when you go to bed think of it, I am one of thoſe that have embrewed their hands in the blood of the Lord Jeſus; that Saviour that is now at the right hand of God, that hath done ſo much for his ſervãts, that ſweat drops of blood, thoſe ſweats & drops were for thy ſins, & is this a matter of merriment, and a trick of youth in the mean time? No, no, thy ſoul will find it otherwiſe one day, unleſſe the Lord remove thoſe ſins of thine, thoſe ſins will make thee howle in hell-fire one day, unleſſe you be burthened with them here: think of this, I am one of thoſe that by vaine thoughts, & prophane actions, have crucified the Lord of life; and if you

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can make those sinnes a matter of merriment, I wonder at it.

The fourth Ground ariseth from the consideration of the punishment of sinne, you must consider what sin will cost you; namely, those endless torments that cannot be conceived nor prevented. I will spare to speak of the paines of the wicked here, (I should have said much thereof) and come to speak onely a little of the last judgement. Methinks I see the Lord of heaven and earth, and the attributes of God appearing before him: the Mercy of God, the Goodnesse of God, the Wisedom of God, the Power of God, the Patience and long-suffering of God, and they come all to a sinner, a wicked hypocrite, or a carnal professor, & say, Bounty hath kept you, Patience hath born with you; Long-sufferance hath endured you, Mercy hath relieved you, the Goodnesse of the Lord hath been great unto you; All these comfortable attributes will bid you adiue, and say, Farewell damned soul, you must go hence to 4.

hell, to have fellowſhip with damned ghoſts. Mercy ſhall never be enlarged towards you any more, you ſhall never have Patience any more to bear with you, never Goodneſs more to ſuccour you, never Compaſſion more to relieve you, never Power more to ſtrengthen you. Nay, you that have heretofore withdrawn your ſelves from Gods Wiſdome and Goſpell, you ſhall never have Wiſdome more to guide you, never Goſpell more to comfort you, never Mercy more to cheare you; you ſhall then go into endleſs and eaſeleſſe torments, which can never be ended, where you ſhall never be refreſhed, never eaſed, never comforted; and then you ſhall remember your ſinnes. My covetouſneſſe and pride was the cauſe of this, I may thank my ſinnes for this. Think of theſe things (I beſeech you) ſeriouſly, and ſee, if ſinne be good now, ſee, if you can take any ſweetneſſe in it: I end all with that of *Job*, *O that my grief were well weighed, and my calamity laid in the ballance!*

ballance! for now they would be heavier then the ſand of the ſea. So ſay I, Oh that our ſinnes were weighed, and our iniquities weighed in the ballance together! ſuch mercy have we deſpiſed, ſuch Juſtice have we provoked, ſuch a Lord of life have we crucified, ſuch torments have we deſerved, endleſs, eaſeleſs, and remedileſſe: if theſe were weighed, they would be heavier then the ſand, and ſink our ſoules under the conſideration of them.

But ſome may ſay, I can think of theſe things, and conſider ſeriouſly of them, and yet for all this my heart is no whit wrought upon thereby: I ſay therefore when your meditation is thus raiſed, you muſt have this skill to follow home the blow, and make it work kindly on the heart; and that is done by theſe three things.

The firſt is this, when we have conceived aright of ſinne, and the nature thereof, and the puniſhment due thereunto, do not reſt in the bare conſideration of theſe things,

but never leave the heart; be still musing of these things, and bring these blessed truths home to the soul; and bind these things on the will and affections; hold them and fasten them there, force them upon the soul, that the heart may not make an escape: take notice of it, it is a rule I would have you consider of, never leave meditating till you find your heart so affected with the evill, as your mind and judgement conceived of the evil before; namely, let the heart feel that evill it conceived, let the soul feel that gall to be in sin, which the mind apprehended to be in it: you see these sinnes loathsome and abominable, make the heart feel them, and be affected with them; the heart will flye off now, and therefore it is the cunning of a Christian to lay at the heart, and pursue it continually, and hold these truths to the soul, that at last it may be under the dint of the blow, and the power of God; make the soul feel and find, and be apprehensive of the gall and bitter-

bitterneſſe, and vileneſs of the evill, as before it conceived it ſo to be; It is not enough for a man to exerciſe himſelf in the meditation of ſinne, but a man muſt bring his ſoul in ſubjection under the power of that meditation; a man muſt not onely chew his meat, but he muſt ſwallow it alſo, if he mean to have it nouriſh him: meditation is when the heart ſwalloweth down theſe ſinnes, that is, when he labours ſo to be affected with ſinne, and the nature of it, as it doth require. Meditation in this caſe is like the beleaguring of a City: when a City is wiſely and ſtrongly beleagured, and beſet round about, they do two things: firſt, they batter it from without as much as they can; and ſecondly, they cut off all proviſion and reliefe from comming in, and ſo the City being partly battered from without, as much as they can, and being hindered from all relief comming in, in concluſion when they ſee the enemie is ſtrong, and no proviſion can come to them, they

are content to yield the City, and render up themſelves; and if they ſend a parley to him that doth beſiege it, and ſay they are ready to periſh, why, he bids them deliver then, and they ſhall be provided for, he bids them yield, and they ſhall be ſuccoured; and before that day, there is no ſupply ſhall be brought into the City: So it is with meditation, and here is the cunning of a Chriſtian. Do as wiſe Souldiers do, cut off all proviſion, that is, by ſerious meditation bring thy heart to ſuch a lothing of ſinne, that it may never love it more; beſiege the heart with daily meditations, that ſo you may cut off any eaſe & refreſhing that the heart may ſeem to have in any ſinfull courſe; if the ſoul be looking after any ſinne, if the ſoul would go out a little to occaſions, and take delight in his corruptions, the drunkard in his company, and the worldly man in his wealth, then batter that: when you are thus affected, beleaguer the way, that you may find no comfort, no eaſe; and when the

the ſoul is looking after occaſions, and lingring after his abominations, then ſay to your hearts, you will have your ſins, though you have your ſhame with them; you will have your corruptions though you have your confuſion with them: when the ſoul would meddle with theſe, let meditation knock off theſe. If you be ſtill proud, and malicious, and quarrelling, take heed; you cannot have theſe, but you muſt have hell and all; you cannot have theſe, but you muſt have deſtruction and all: the mercy of God will not be abuſed, the juſtice of God will not be provoked, God will be revenged of you; and at laſt the heart by this meanes will be troubled: Why deliver up your ſinnes then, and your ſoules, if your hearts find any ſorrow and anguiſh; why, then yield up your ſoules unto Chriſt, that you may finde as much comfort in a good way, as you have done miſery in an evill way.

Secondly, when you have made the heart thus affected with ſinne, 2

take heed it doth not flye off and ſhake off the yoake. Meditation brings all thoſe ſinnes, and miſeries, and vileneſſe, home to the heart, and the ſoul is made ſenſible by this meanes: Hold the heart there then, labour to keep the heart in the ſame temper, that it is brought into, by the conſideration of ſinne: for this is our nature, when the ſtroke is troubleſome that lyeth upon us, and the ſinnes are hainous that lye upon us, and are committed by us, theſe ſinnes, theſe ſorrowes, theſe judgements; when the heart feeles this, it is weary and would ſecretly have the wound healed quickly, and the ſorrow removed, and the trouble calmed: take heed of this, and labour to maintain that heat of heart, which you find in your ſelves by vertue of meditation, this is the pitch of the point: as there muſt be ſubjection unto meditation, the heart muſt be ſo affected with ſin, as it conceiv'd it to be; ſo there muſt be attention, that is, the ſoul muſt hold it ſelf to that frame, and diſpoſition

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ſo wrought as it ſhould be. Look as it is with a Gold-ſmith that melteth the metall that he is to make a veſſell of, if after the melting thereof there follow a cooling, it had bin as good it had never been melted, it is as hard, haply harder; as unfit, haply unfitter then it was before to make a veſſell of; but after he hath melted it, he muſt keep it in that frame till he come to the molding and faſhioning of it: So meditation is like fire, the heart is like a veſſell, the heart is made for God, and it may be made a veſſel of grace here, and of glory hereafter: Meditation is that which melts the ſoul, the droſſe muſt be taken away from the ſoul, and ſinne muſt be looſened from the heart: Now when you have your heart in ſome meaſure melted, keep it there, do not let it grow looſe again, and careleſſe again; for then you had as good never have been melted: and that is the reaſon why many a poor ſinner that hath ſometimes been in a good way, and the Lord hath come kind-

ly, wrought powerfully on the heart, and yet at last it hath grown cold and dumpish, and as hard as ever he was again, and the work is to begin again. And take notice of it; look as it is with the cure of the body, if a man have an old wound, and a deep one, two things are observable; it is not enough to launce the wound, and draw out the corruption, but it must be tented also; for if the wound be deep, it must not be healed presently, but it must be kept open with a tent, that it may be healed soundly, and throughly: so it is here; meditation when it is set on, doth launce the soul, it launcet h the heart of a man, and it will go down to the bottome of the belly: When a man seeth his sinne, and weigheth his sin, it will go down to the bottome sometime, and when your heart is thus affected do not heal it too soon, but hold the soul in that blessed frame and disposition: for as meditation doth launce the soul, so attention doth tent the soul; keep the soul therefore

fore ſo troubleſome, and ſorrowful, that you may be healed, ſoundly, throughly, and comfortably.

I find this by experience, a City that is beleaguered and wonne, he that hath wonne it, ſets a Garriſon over it, that he may keep it for ever under: So when the ſoul hath been wonne by the ſtroke of meditation, affecting the heart with ſinne, then ſet a Garriſon over the ſoul, and keep it in awe; ſet a garriſon over the Conſcience, and keep all down, keep all under, that it may ſubmit it ſelf, and that kindly, under the ſtroke of the truth; for it were a bleſſed frame, if we could alwaies be ſo in that temper that we are in when we are firſt humbled for our ſinnes.

Thirdly, the ſoul muſt be ſo far kept to the conſideration of ſin, that it may ſeek out for pardon for ſin. This is a point of marvellous uſe, and you muſt give me leave to be inlarged; becauſe there are many deceits this way, in the ſpirits of a man: 3.

man: for marke it, this is the cunning of the devill, if it be poſſible, he wil keep a man that he ſhal never ſee, muſe, nor be troubled for ſinne; and therefore he doth pluck him off, and ſends him to company on one ſide, and merriment on the other ſide, that by this means he may keep him from ſerious meditation of the evil: But if it be ſo that God will make a man meditate of his ſins, and that the heart of a ſinner is fully reſolved to muſe & ponder, and conſider of his corruptions; If he will pore upon his ſins, then he ſhall ſee nothing elſe but ſin: and thus the devil hath hindred many a poor ſoul from coming unto Chriſt, and from receiving comfort of him; he ſhall now be alwaies poring upon his corruptions, and therefore here lies the skill of a Chriſtian, not to neglect meditation of pardon by Chriſt: and here is the ſtint of meditation of our ſins, you ſhall thus diſcover it; ſo far ſee thy ſins, ſo far be affected with them, ſo far

far hold thy mind to them, that they may make thee ſee an abſolute neceſſity of a Chriſt, that they may drive thee to him for ſuccour: here is the main thing obſervable, and thus far we may go, and muſt go, if ever God intend to do good to our ſoules: and therefore when thou ſetteſt thy ſelf to muſe and meditate upon thy corruptions, and lay them to thy heart; when thou findeſt thy ſoul to be affected with them, and humbled under them, labour then to ſee an abſolute neceſſity of a Lord Jeſus Chriſt, and ſo farre ſee them, that they may drive thee, and compell thee to ſeek unto Chriſt for mercy: and this is all God looks for, all the Lord requires and cares for in this preparative work: Therefore take notice of it, ſee thy ſinnes ſo far as they may make thee meerly look for a *Chriſt*, and to fall upon the armes of Gods mercy in and through him. For it is not ſorrow for ſinne, nor humiliation, nor faith it ſelf, that can juſtifie us in it ſelf, but onely as they

they make way for us to a *Christ*, & through him we must receive comfort: for these two be the speciall extremes that the devill seeks to drive a man into. If a man presume of his own sufficiencie, and thinkes he is well enough, he will not go to *Christ*, because he thinkes he stands in no need of him; and if he despaire of forgiveneſse by Christ, he will not go to *Christ* neither: the ground why a sinner despaires, is not by reason of any sin, excepting onely the sin against the holy Ghost; despair is not grounded there; for *Cain* despaired, yet *Manasses* committed greater sinnes then *Cain*, and despaired not; but the foul despaires out of stoutneſse of heart, because it hath not sufficiencie in it self, it will not look out for help and comfort from another: Presumption saith, I have sufficiencie in my self, and need not go unto *Christ*: and Despaire saith, I have no sufficiencie, and therefore will not go to *Christ*: here is the propertie of despaire, to cast away hope, when a man hath

no

no hope that God will help him; now all the while the ſoul looks for ſufficiency from Chriſt, there is hope, for though our ſins be never ſo heinous, that is nothing, all the queſtion is, whether we can hope in *Chriſt*: for if all the ſins that ever were, are, or ſhall be committed, ran into one man, as all Rivers run into the Sea, *Chriſt* could as eaſily pardon his ſins, as ever he pardoned the ſins of any Saints in Heaven: but here is the ground, when we look into our ſelves, we ſee there is no ſufficiency to comfort us, and we will not go to *Chriſt* that we may be comforted, and ſo we come to be void of hope, and to deſpair: a deſpairing heart is a proud ſtubborn heart; becauſe he cannot have what he would of his own, therefore he will not go to another to receive it, and ſo ſinkes down in his ſins. And therefore let this be the period and ſtint of meditation, when the ſoul ſo far ſeeth ſin, and the puniſhment deſerved by it, that the heart is reſolved

ved that none but Christ can take away these sins and the punishments due to them, and is resolved to seek to Christ, and be beholden to him for all; when it is thus with you, then away to the Lord Jesus Christ, and let this meditation of a mans corruptions be as a Bridge to carry him to Christ, that so he may have salvation, which is promised through him, and shall be bestowed upon all broken-hearted sinners: and mark what I say, that soul that will not seek out to Christ, and will not be beholden to Christ for what he needs, that soul wants brokennesse of heart: and this stubbornenesse of his ariseth from these grounds.

First, the Soul will not go out, because the heart thinks and presumes it hath no need of Christ, and therefore will not go: but we will not meddle with that; for that is proper to carnall men.

1. First, because the heart is not content in good earnest to be ruled by Christ, that he should come & take pos-

poſſeſſion, and do all in him; therefore if the heart cling to corruption, it will be content that Chriſt ſhould eaſe it, but not that Chriſt ſhould ſanctifie it, and remove that corruption which prevails over it; when a man is under the ſight of ſin, he would fain have God ſhew mercy unto him, and yet he will not pray, nor read, nor uſe the means, but dwells upon the meditation of his ſins, and neglects many Ordinances of God, whereby it may receive comfort: this man would have a Chriſt to quiet him, but not to rule him; and this is the reaſon why in theſe caſes the ſoul is never commonly kindely ſtricken; theſe would fain have quiet and comfort; and yet they will not be driven to holy duties, or be content that Chriſt ſhould govern them; they are content to commit ſinne dayly, and would have a pardon preſently.

Again, here is another deceit of the ſoul of a poor ſinner, he would fain joyn ſomething with Chriſt, for the helping of him in that great work 2.

work of ſalvation, and this I take to be the complaint of ſinners, and ſomtimes broken-hearted ones too; they dare not go to expect mercy from the Lord Jeſus. Why? why, becauſe they are unworthy, ſo abominable their lives, ſo wretched their courſes, that they dare not go to Chriſt, that he may ſhew mercy to them. I reaſon the point thus; Is it becauſe of your unworthineſſe that you dare not go to Chriſt? ſo then, if you had worthineſſe, this would encourage you for to go: Why then, you think Chriſt is not able alone to help you, but you would have your worthineſſe help Chriſt to ſave you, and ſo you would joyn with the Lord Jeſus in this great price of Salvation and Redemption: If your ſins were but ſmall, and you had ſome worthineſſe, that ſo Chriſt might do ſomething, and your worthineſſe do ſomething, and ſo you might make up the price between you, then you could be content to go to Chriſt; but otherwiſe you think you may not

not goe to Christ, without some worthinesse of your own. Again, (belike) you will be beholding to Christ for so much mercy, and so much grace, and so much forgivenesse: one of these two must needs be the ground of this complaint, either we would have our own worthinesse joyn something with Christ, or else we are so vile, that we will not be beholden to Christ for so much mercy; but this unworthinesse indeed is nothing else but pride, a man will not be beholden to Christ for so much mercy, but he will share with Christ in the matter of salvation, or else he will not be partaker of the great work of redemption.

Imagin a debtor were in prison, & a friend sends to him, whatever the debt be, if he will but come to him, he will pay all; the man returns this answer, If he had not such a great debt to pay, he would be content to come to him; but the truth is, the debt is so great, that he will not come

come to him, nor trouble him: now one of the two must needs follow, either he thinks his friend is not able or willing to pay his debt, or else in truth he will not be beholden to him for so much, but if the debt were a little one, then he would make a shift to pay some, and his friend some, and so they would make up the debt between them: So it is in this case, this is that which keeps the heart from laying hold on the promise: they think they are unworthy to partake thereof, which is nothing but pride of spirit: for either they would bring something, and share with Christ in the work of redemption, or else they will not be beholden to Christ for so much mercy.

Obj. O, saith one, I never had my heart so broken and affected with sin, as such an one hath; and therefore I dare not go to Christ.

Anſ. Ay, but is your soul content to go to Christ, and yeeld to him? would you keep any corruption? is there

there any ſin which you would not have Chriſt come and remove? The ſoul anſwereth, I would be content to reſigne all to the Lord Jeſus Chriſt, but I am not ſo humbled as others are: the ground of this complaint is nothing elſe but ſelf-confidence in broken-heartedneſſe, for the ſoul is not content to have ſo much broken-heartedneſs, as is ſufficient to bring a man to Chriſt, but it would have ſo much as that it might bring a man to Chriſt to help him in the work of redemption; they think it is not enough to have the ſoul ſo humbled, as to ſubmit to the Lord Jeſus Chriſt, but they would have ſo much as they would joyn with Chriſt in this great work: which is nothing elſe, but carnall confidence. Therefore the concluſion is this: So far ſee thy ſins, ſo farre meditate upon them, and ſo far labour to have thy heart affected with thy ſins, that three things may follow.

Firſt, that you may ſee an abſolute neceſſity of Chriſt, & that thou mayeſt

mayest use all meanes to seeke him, never being quiet till thou findest him; let him be thy aime in every Ordinance thou takest in hand; *pray*, yet rest not in prayer, but in a Saviour that is obtained by it; *hear*, yet rest not in hearing, but convey to thy self what is revealed in hearing; receive the Sacraments, but rest not in them, but seek a Saviour which is there signed: this is the very stint and pitch of meditation: thus far draw your hearts to the consideration of your sins, that the soul may be forced to go to Christ, and use all means to find him; pray for a Christ, hear for a Christ, see a need of Christ, to blesse all thy services, and pardon all thy sins, and then you take a right course.

Obj. But you will say, our thoughts are dull, and our meditation frail, and our wants heavie, we get little ground of our corruptions, but are ever and anon falling into sin again; how shall we come to get the life of meditation, that it may be powerfull in us?

There

There are two ſpeciall helps for this; Firſt, labour to call in the help and aſſiſtance of Conſcience, that meditation may be more fruitfull and powerfull; Conſcience is a great commander, it is Gods Vicegerent and chief Officer; God is the generall over-ſeer of all the affairs of the world; but Conſcience hath authority to execute judgment according to the ſentence God hath revealed, and hath a greater command with the heart, then bare meditation hath: *Underſtanding* and *Reaſon* are but the underlings of the *Will*, they are but ſervants and ſubjects to it, they onely adviſe the *Will* what is good, as a ſervant may ſuggeſt to his maſter what is good, and yet his maſter may take what he liſt, and refuſe what he pleaſe in this kinde. But *Conſcience* hath a greater command, it is ſaid to *accuſe* or *excuſe* a man, it comes with a law and a command, as the Apoſtle ſaith, *If our hearts condemn us*; conſcience makes the heart to yeeld. Look as it is haply with a perſon in debt, if a man

Anſ. 1.

Rom. 2. 15

1 Joh. 3. 20.

man have a Writ out for him, he is not troubled greatly with that, he will not go to prison because of that; nay though he shew it him, yet he will not go, but if he brings the Serjeant to arrest him, then he must go, and then he must be imprisoned whether he will or no: So it is here, meditation brings in the Writ, and sheweth a man his sins, laieth open all his duties neglected, so many hundred duties omitted, so many thousand sins committed, so many Prophanations of Sabbaths, so many Oathes, so many Blasphemies; but the Soul saith, What is this to me? others have sinned as well as I, and I shall do as well as they; but Conscience is a Serjeant, and Serjeants do your office; these are your sins; and as you will answer it at the day of judgement, take heed of those sins upon pain of everlasting ruine. When conscience begins thus to arrest a man, then the heart comes and gives way to the truth revealed, and conscience thus settles it upon the heart.

The

The ſecond meanes whereby meditation may get power upon the ſoul, is this, we muſt cry and call for the ſpirit of humiliation and contrition, that God by that bleſſed Spirit of his, which in Scripture is called the ſpirit of bondage, would ſet to his helping hand, and aſſiſt Conſcience his officer, and take the matter into his own hand; and becauſe there are many rebellious corruptions that oppoſe Gods truth, we muſt call to heaven for help, that God would ſeiſe upon the heart, and breake it: A perverſe heart will blinde the Judgement, and ſay, I will have my ſins though I be damned for them; and when Conſcience comes, and ſaith, I will bear witneſſe againſt you for your pride, and covetouſneſſe, and prophaneneſſe, they reſiſt conſcience: Look as it is if a Sergeant arreſt a man, he may eſcape his hands, or kill the Sergeant; but if the Sheriffe or the King himſelf come, and take the priſoner in hand, then he muſt go to priſon whether he will or no; ſo it is

here, though a corrupt heart can ſtop Conſcience, ſtay Conſcience, yet there is a commanding power of Gods Spirit, the ſpirit of humiliation: And when God comes from heaven to aid his officer, the heart muſt ſtoop, and be governed. Look as it is with a child that is under government, his father perhaps bids the ſervant correct him, now it is admirable to ſee how the child will taunt with the ſervant, and ſtruggle with him mightily; now when the father heareth this, he ſaith, Give me the rod, and he tells the child, you would not be whipped, but I will ſcourge you, and he will ſet it home, and plague him ſo much the more, becauſe he reſiſted the ſervant: ſo it is here, the Lord hath revealed his will, and ſent his Miniſters to diſcover your ſins, and terrifie your hearts, it is ſtrange to ſee what reſiſtance we find; one ſcornes to hear, and rebels againſt the Miniſter. Well, however the voice of the Miniſter, or the word, cannot make the blow fall heavy enough for

for the time, yet if the Lord take the rod into his own hand, he will make the ſtouteſt ſtomach ſtoop, and the hardeſt heart come in: when the Father takes the rod into his hand, and lets in hell fire, he will ſet it home, take it off who will or can; the Apoſtle calls it the ſpirit of bondage: and obſerve the place, *When the ſpirit of bondage commeth, then commeth fear*: The ſpirit of bondage is ſaid to be the ſpirit of fear, as who ſhould ſay, The Lord ſheweth a man his bondage by the Almighty power of his Spirit, and will make the ſoul feel it, and ſtoop unto it. In *Job* the Lord doth *ſhew unto men their works, and then he commands them to returne, he openeth their eare to diſcipline* (ſaith the Text) *and commands that they return from iniquity; he openeth the eye, and maketh a man ſee his ſins*, and then he commands the heart to return whether it wil or no. When the Lord doth ſhew unto man his ſins, and holds him to his ſins, that he cannot look off them, this is the work of the ſpirit of bon-

Rom. 8. 15.

Job 36. 6. 10.

dage: when Conſcience hath done his duty, and yet his mouth is ſtopped, then the Lord himſelf comes; and, how ever the word by the mouth of the Miniſtery could not prevaile, yet God will ſet the ſunlight of his ſpirit to your ſoules, and then you ſhall ſee your ſinnes, and ſtoop under them. When a man would cut off the ſenſe of ſinne, yet whereever he is, and whatever he doth, the Lord preſents his ſinnes to him; when he goeth in the way, he reades his ſinnes in the paths, when he is at meat, his ſinnes are before him, when he goeth to lye down, he goeth to read his ſins on the teaſter of his bed, This is thy covetouſneſs, and thy pride, and for theſe thou ſhalt be plagued; Look upon theſe ſins, they are thine own, and thou haſt deſerved puniſhments to be inflicted upon thee for them. Thus we ſee the grounds how meditation muſt be raiſed: We ſee how we may bring meditation home to the heart; we ſee how alſo we may get the life and power of meditation.

I

I thought to have propounded an example, that you may see the practise of the truth delivered: as imagine it were the sin of the opposing of the word, I would break my soul withall; first, by meditation cast the compasse of this sinne, look into the word, and see what soever the word hath revealed of this sin: The text saith, by this meanes the anger of the Lord is marvellously provoked, insomuch that *he will laugh at the destruction of such.* Nay, Prov 1. by this meanes Christ himself is 26. despised; nay our condemnation is hereby setled irrecoverably, 2 *Chro.* 36.16. the text saith, *They despised Gods word, till the wrath of the Lord arose, and there was no remedy.* Nay, hereby we aggravate our condemnation. For Christ saith *Mat.* 11. 22. *Wo be to thee Bethsaida: Woe be to thee Chorazin; for if the mighty workes which have been done in thee had been done in Tyre & Sidon, they would have repented in dust and ashes. But it shal be easier to Tyre & Sidon in the day of judgement then for thee.*

Nay, the Author to the *Hebrewes* saith, 2.3. *How shall we escape if we neglect so great salvation?* The case of such a man is desperate: how shall we escape? Thus you see the reach how far this sin goeth; gather up all then, and tell your hearts of this, when they rebell and oppose the word of God; How dare I do this? what, provoke God so far as to laugh at my destruction? what, despise Christ and his Spirit; nay, make my case irrecoverable, and aggravate my condemnation? But if the heart will not stoop under this, then call for Conscience; Conscience to your charge, and then Conscience comes and chargeth the soul on pain of everlasting condemnation to hear and to be humbled; And if this will no do, intreat the Lord to take the rod into his own hand, and bring these truths home unto the soul, that it may never be quieted till it be humbled: this is the course I would have you take, to bring the truth home to your o ules. When the Minister hath done his Sermon,

then

then your worke begins, you must heare all the week long: he that never meditates of his sins, is never like to be broken-hearted for his sins: take notice of this, The text saith of these converts, *They were pricked in their hearts.*

This clause of the verse discovers unto us, that which brings in this shiveredneſse and contrition of spirit, which the Lord calls for at the hands of his servants: Now give me leave to make way for my self, by opening of the words, that having taken away all the vaile from them, you may more clearly see the truth delivered.

First, let me shew you what this *piercing* or *pricking* of heart is.

Secondly, what is meant by *heart*. You must know, that sound sorrow, or sorrow soundly set on, is here meant by *pricking*, and this word *pricking* resembles sorrow in three degrees: For the word in the originall imports not onely a bare *pricking*, but a *serching quite through*; and we have no word in our English

tongue to answer the same word, but onely a shiveredneſſe of the ſoul all to pieces. I ſay there are three things wherein *pricking* reſembles ſorrow. Firſt, the body cannot be pricked, but there muſt be ſome pain, ſome grief, ſome trouble wrought by it, and accompanying of it. Secondly, it is the ſeparation of one part from another, as the naturall Philoſophers conceive, and as the Phyſician gives us to underſtand, it is the ſundering of two parts. Thirdly, the parts being thus pricked, there is the letting of it out, and if any blood or water be in that part thus pricked: ſo anſwerably in this ſound ſorrow in heart, there are three things; I mean in that ſorrow which is ſet home by the Almighty: Firſt, there is a great grief and vexation of Soul: Secondly, by reaſon of the burthen that lyeth upon the heart, that curſed knot, and union, and combination between ſinne and the ſoul comes in ſome meaſure to be ſevered and parted; the ſoul being thus grieved with the ſinne,

ſin, is content to be ſevered from it; this is the thing we aime at: Thirdly, this knot of corruption being looſened, and this cloſure being broken, and the ſouldring between ſinne and the ſoul being removed, there is now a paſſage for the letting out of all theſe corruptions, that the heart may be taken from under the power of ſinne, and be ſubject to the power and guidance of God. This is the true nature of ſorrow. And by the way, conſider this, unleſſe the Lord ſhould thus wound and vex the ſoul, the heart that prizeth corruption as a God (as every naturall man doth) would never be ſevered from it; did the ſoul ſee onely the delight in ſinne, it would never part from it; and therefore God is forced to make us feel this, that we may be ſevered from our ſinnes, and be ſubject to him in all obedience.

Secondly, what is meant by *heart*; not to tyre you with any matter of ſignification, this word imelveth two things eſpecially, which concerne our purpoſe; the firſt is main-

ly intended; it is not the naturall part of a man which is in the middest of the body, that is, a fleshly heart; but it is the will it self, and that ability of soul, whereby the heart saith, I will have this, and I will not have that. As the understanding is setled in the head, and keepes his centinell there, so the will is seated in the heart; when it comes to taking or refusing, this is the office of the will, and it discovers his act there; As our Saviour saith, *where your treasure is, there will your heart s be also*: And (as the Apostle saith) *a man confesseth with his mouth, and believeth with his heart*: So then they were not onely pricked as with a pin, but this sorrow seiseth upon the soul, and pierceth unto the very will: it was not outward overly sorrow, but that which went to the very root, and entred into the very heart.

Mat. 6. 21.

By all which we may see, that sinnes unpardoned are of a piercing nature, they gash and wound the soul and conscience of transgressours. And

And this methinkes ſhould take off the imagination of thoſe that think there is no delight but in ſinfull courſes; they are much deceived: there is no gall but in ſin, and there is no ſorrow but from ſin, and ſin onely imputed made our Saviour to buckle under it. *Davids* heart was cruſhed with it. And the Apoſtle ſaith, *All the creatures grone under it*, the earth groanes under ſinners, and is willing to vomit them up; it is a burden to the ſunne to give light to the adulterer to ſee his *harlot*, and it is a burden to the ayre to give breathing to a blaſphemer, that belcheth out his *oathes* againſt the God of heaven; nay it is that which ſinks the damned into the bottomleſſe pit; it is ſuch as *Judas* had rather hang himſelfe, then endure the horrour of *Conſcience* for it: let this therefore daſh the fooliſh conceit of them which think there is no paſtime but in ſinne; however men glory in ſinne, and take delight in ſucking the pleaſure of ſinne, yet the end will be bit-

Uſe.

Pſal. 22. Pſal. 40. Rom. 8. 19.

bitterneſſe, their ſweet meat will have a ſower ſauce, and thoſe ſinnes which are ſo ſweet, will eate out all comfort from their ſoules from everlaſting to everlaſting. *They were pricked in their hearts.*

So that the main point which fits our aime, is this ſound ſorrow piercing of the ſoul of thoſe that are affected with it; they were not onely pricked in their eyes to weep for their ſinnes, and to ſay they would do ſo no more; the adulterer is not onely pricked in his eye, that he ſhould ſee his adulterous queane; but it goeth further, and ſinketh into his very ſoul, and pierceth through his very heart: It is with ſorrow that hath any ſubſtance in it, as it was with the repentance of *Ninevie*, not onely the ordinary and refuſe ſort of people forſooke their ſinnes, but even the King himſelf came from his throne, and ſate in duſt and aſhes; yea, the Nobles and other Subjects, and the very beaſts of the field did faſt. So it is comparatively with this ſorrow;

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it is not onely for the tongue to talke of ſins, and the eye to weep for his ſins, but even the Queen of the ſoul, *the Will it ſelf*, puts on ſack-cloth, and the heart, and all the affections, as ſo many ſubjects follow after: It breaks one into the eye, and the frame of the heart ſhakes with it, and the knees knock together, and the hands growe feeble: it is not, O Lord be mercifull unto us, and ſo be gone; but it muſt go to your hearts; and you may weep out your eyes, and cry your ſins at the Market-croſs, if you have not put off the will and affection of ſinning, as well as the tongue of ſinning: the nature of this ſorrow is marvellous ſtrange; *David* ſaith, *Make me to hear of joy and* Pſ. 51. 8. *gladneſſe, that the bones which thou haſt broken may rejoyce.* This ſorrow that did ſeize upon *David* was not ſlight, but it breaks all the bones, which are the main pillars and props of nature; the burthen was ſo heavy and ſo great, that it made all the ſtrength that was in him to

ſhake.

ſhake. And in another Pſalm, *My moiſture is turned into the drought o*
Pſ.34.20. *Summer*: This ſorrow went ſo deep into his ſoul, that it had not onely taken away his outward refreſhing, but it took away all the moiſt humors, the inward juyce, the very oyle of life. It is admirable which the Prophet *Hoſea* ſaith, *I will meet*
Hoſ.13.8. *them as a bear robbed of her whelps, & will rend the kal of their hearts.* You muſt not think to have a whip and away, but the Lord will break the very kall of thoſe proud hearts of yours, rather then he will ſuffer ſinne to dwell in you where his throne ſhould be: And hence it is, that this ſorrow ſinkes many. Did you never ſee a ſoul in diſtreſſe of Conſcience? he is all turned to duſt and aſhes, this ſorrow goeth to the quick, it is not a little touch and away, but it breaketh the heart inwardly.

For the opening of this point, let me diſcover theſe particulars: Firſt how the Lord workes this ſorrow, and how it is brought into the ſoul.

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Secondly, I will ſhew you the behaviour of the ſoul when it is thus pierced, and this will ſhew the ſoundneſſe. Thirdly, I will ſhew ſome reaſon why it muſt be ſo. Fourthly, I will anſwer ſome queſtions. Fifthly, make ſome uſes, and therein lay down ſome ends how we may help forward this work when it is begun.

For the firſt, I know God deals ſometimes openly, and ſometimes more ſecretly: But for the firſt, how this pricking comes into the ſoul, and how the Lord ſtabs the ſoul, and makes at a man to thruſt him through; This diſcovers it ſelf in three particulars. Firſt, the Lord commonly and uſually lets in a kinde of amazement into the mind of a ſinner, and a kind of gaſtering: As it is with a ſudden blow upon the head, if it comes with ſome violence it dazels a man, that he knows not where he is; juſt ſo it is generally with the ſoul, the Lord lets in ſome flaſhes of his wrath, and darts in ſome evidences of his truth

truth into the heart of a man, the hammer of Gods law layeth a ſudden blow upon the heart, and this diſcovers the vile nature of ſin; as when a drunkard is drunke to day, and will be ſo to morrow; and the Miniſter preacheth againſt that ſin, and yet he will be drunk ſtill; and the Blaſphemer ſaith, Come let's ſwear the Miniſter out of the Pulpit; now it may be the Lord lets in ſome ſudden truth, that unmasks the ſoul, and drives him to a ſudden amaze, that now he ſees his corruptions to be otherwiſe then ever he did; commonly he doth not yet ſee the evill of ſin, but he is driven to a ſtand and a pauſe, and he doth not know what to ſay of himſelf, nor what to thinke of his ſinne; there is a kinde of tumult in his thoughts, and a confuſed cumber, he knows not what to make of himſelfe, and he goeth away in a kinde of confuſed diſtemper: thus it was with *Paul* when he was running along to *Damaſcus*, and had gotten a luſty Steed to make haſte, ſuddenly

denly there did ſhine a light from heaven, and he heard a voice from heaven ſaying unto him, *Saul, Saul, why perſecuteſt thou me?* He marvelled at the matter, and yet he did not know what the matter was, and therefore he ſaith, *Who art thou Lord? what wouldſt thou have me to do?*

As it was with *Saul*, ſo it is moſt commonly with us all; it may be a poor man drops into the Church, and the Lord lets in a light, and the Lord doth compaſs him about with ſome threatnings of the Law, and ſhews him the nature of ſin, and the damnation that comes by it, and thereupon his thoughts begin to hurry in one upon another, and he retires home, and thinks thus with himſelf, Surely the Preacher ſpake ſtrange things to day, if all be true that he ſpake, then certainly my condition is naught, ſurely there is more in ſin then ever I thought of; I did alwayes think that ſuch ſins wer e groſſe, and puniſhable by the law of man, were abominable, and

and God was incenſed againſt them: but what? will every wicked thought ſinke the ſoul into Hell, unleſſe God pardon it? and is God ſo juſt, and ſo ſevere, and will he puniſh all ſinners? and muſt I anſwere for all my petty Oathes? If I ſhall be condemned for my words, and thoughts, it is a ſtrange thinge: well, I will enquire further of the matter, it is marvellous hard if it be true. Many a man hath been thus, and goeth no further for the preſent.

Well then; Secondly, he reſolves to hear the Miniſter again, and he falls to reading and conferring with others, to try if it be ſo as the Miniſter before revealed unto him, and commonly he goeth to hear the ſame Miniſter again, and by this meanes, what with hearing and reading, and conferring, he ſeeeth the thing he doubted of is too certain, and that the thing he queſtioned before, is without all doubt: the Law is juſt, the Word is plain, if God be true, this is true,

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The wages of ſin is death; Yea of every ſinfull thought: and, *He that believeth not is condemned already*: ſo that now the ſinner begins to conſider, that the condemnation threatned ſleeps not, and that God hath him in chaſe, and that puniſhment that God threatens ſhall be executed upon him ſooner or later: thus the ſoul from a generall amazement, comes to ſee that it is ſo, and by this means he is ſurpriſed with a ſudden fear of ſpirit in expectation and ſuſpition of what is diſcovered, leſt God ſhould lay it upon him; inſomuch that the ſoul ſaith, What if God ſhould damne me? God may do it: and what if God ſhould execute his vengeance upon me? the ſoul feareth that the evil diſcovered will fall upon him, the nature of this fear is this, he knoweth there is cauſe of fear, and he cannot bear the evil when it is come. He ſaith, I am a ſinfull wretch, and God may damne me for ought I know, and what if God ſhould damn me? this is the reaſon

of

Rom. 8. 15 of those phrases of Scripture, *We have not received the Spirit of bondage to fear again*: the Spirit shews our bondage, and thence comes this fear.

2 Tim. 1. 17. Hence it is that the Apostle saith, *God hath not given us the Spirit of fear*, that is, the spirit of *bondage* that works fear; and therefore the Lord saith by *Moses*, *Thy life shall hang in doubt before thee, and thou shalt fear day and night; thou shalt have no assurance of thy life.* It is with a soul in this fear, as it was with *Belshazzar* when he commanded the cups to be brought out of the house of the Lord, that he and his Nobles, & concubines might quaffe in them, and brave against the God of Israel: then came a hand-writing against him on the wall, and when he saw it, his thoughts troubled him, and his face began to gather paleneſſe, and his kees knocked one against another, as if he should say, Surely there is some strange evill appointed for me; and with that his heart began to tremble and shake: Just so it is with

with this fear, he that runs riot in the way of wickedneſſe, and thinks to deſpiſe Gods Spirit, and to hate the Lord Almighty, and reſiſt the work of his grace, and ſaith within himſelf, Let us go and hear the Miniſter, that we may cavill at him, and perſecute him.

Now it may be there comes this fear and hand-writing againſt him; and who knows but that it may be thus with thee, whoſoever thou art? for this is a note of the child of the devil, to hate Gods ſervants and Miniſters. Now when a wicked man hears this, he ſaith, The word of God was profeſſedly ſpoken againſt me, theſe are my ſins, and theſe are the judgements and plagues threatned againſt them, and therefore why may not I be damned? and why may not I be plagued? and thus his heart is full of fear, and he begins to reaſon with himſelf; Is this the nature of ſin? and are theſe the judgments of God denounced againſt ſinfull creatures? why then, what if God ſhould lay theſe judgements

ments upon my ſoul? and who knoweth but God will do ſo to me this day? he may pluck me out of the land of the living; I am ſure my ſins are ſuch, and Gods Judgements are ſuch threatned againſt them, and therefore why may not this be? and when he goeth to bed he reaſoneth thus; what if I never riſe more? and when he goeth from home, what if I never return more? and God may take me with my meat in my mouth, and caſt me down into hell fire for ever. The ſoul being in this eſtate, and the heart being thus peſtered and plagued with the fear of Gods wrath that followeth a man like a Jaylor, he is hindred ſtill that he cannot ſin ſo freely, but ſtill the wrath of God purſueth him, and ſaith, Do you not fear that God may take you away in the act of ſinning, & in the midſt of your chambring and wantonneſſe? The heart being thus peſtered with this fear, it is not able to endure it, he labours to drive away this trouble and dread from his mind,

mind, and ſtill he thinks God is againſt him, and he hears ſome behind him, ſaying, Thou muſt come to judgment and be plagued: Now the ſoul labours to drink away, and play away this ſorrow. Another man haply that was a Prodigal before, riſeth now early, and will be exceedingly buſied about his occaſions all the day long, that theſe things may take up his mind; and the reaſon is, there lyeth ſomething at the heart, and he cannot tell which way to drive away his fear, but he labours all in vain: For this is to make up walls with untempered mortar, which will preſently fall down; it is as much as a man ſhould labour to eaſe himſelf of ſinne by ſinning, to give a man cold drink in a hot burning Feaver.

Thirdly, the Lord purſueth the ſoul, and when the heart cannot be rid of this fear, the Lord begins to let fly againſt the ſoul of a ſinner, and diſcharges that evill upon him which was formerly feared, and affliction enters into the heart. The

nature

nature of fear is to feare an evill to come: now the Lord makes the soul to see, that it is not onely great drunkards and adulterers that are threatned, but every sinfull thought and idle word.

The soul would fain have driven away this fear, but the Lord will not let him, but saith, These curses shall kindle upon thee, and shall continue for ever to thy perdition. And hence comes this sorrow, the Lord lets in some vein of his vengeance, and some secret displeasure of his, and makes sin to stab the soul, and then the curse lyeth upon him, and the Lord as it were kindles the fire of his wrath upon him really, and makes him see this is that which he feared. Now his conscience is all on a flame within him, and he saith to himself, Thou hast sinned & offended a just God, & therefore thou must be damned, and to hell thou must go. This is the particular seising of the curse upon a sinful soul; for this is the nature of true sorrow, if evill be to come,

come, we fear it, if evill be upon us, we grieve and ſorrow for it; herein is the greateſt work of all, and the Lord deales divetily as he ſeeth fit; ſpecially theſe three waies.

Firſt, if God have a purpoſe to civilize a man, he will lay his ſorrow as a fetter upon him; he onely meanes to civilize him, and knock off his finger from baſe courſes, as we have kuown ſome in our dayes; many deſperate perſecurors of Gods people, God caſts this ſorrow into their hearts, and then they ſay, they wil perſecute Gods people no more; haply they are naught ſtill, but God confines them: firſt, God onely rips the skin a little, and layeth ſome ſmall blow upon him: but if a man have been rude and a great rioter, the Lord begins to ſerve a writ upon him, and ſaith, Thou art the man, to thee be it ſpoken, thy ſins are weighed, and thou art found too light, heaven and ſalvation is departed from thee, thy ſorrow is begun here, never to have end hereafter, but thou muſt continue in end-

leſſe to ments: thou haſt continued in ſinne, and therefore expect the fierce anger of the Lord to be upon thee for ever; ſo that now the ſoul ſeeth the flaſhes of hell, and Gods wrath upon the ſoul, and the terrors of hell lay hold upon the heart, and he confeſſeth he is ſo, and he hath done ſo, and therefore he is a poor damned creature, and then the ſoul labours to welter it, and it may be his conſcience will be deluded by ſome carnall Miniſter that makes the way broader then it is, and bids him go and drink, and play, and work away his ſorrow; or elſe it may be, he ſtops the mouth of conſcience with ſome outward performances: it may be his conſcience ſaith, Thou haſt committed theſe and theſe ſinnes, and thou wilt be damned for them; And then he intreats Conſcience to be quiet and hold his peace, and he will pray in his family, and hear Sermons, and take up ſome good courſes; and thus he takes up a quiet civill courſe, and ſtayeth here a while, and at laſt comes to nothing. But

But ſecondly, if God intends to do good to a man, he will not let him go thus, and fall to a civill courſe: When a man begins to colour over his old ſinnes, and God hath broken his teeth, that he cannot worry as formerly, but yet there is no power in him; if the Lord love that ſoul, he will much the more clearly reveale his ſinnes unto him: God will pluck away all his chambering and wantonneſſe, and his pride and peeviſhneſſe, and pull off his vizard, and ſhew him all his ſinnes, and purſue him; therefore as before God entered the blow, ſo now he followes it home. And hence it is that *Job* ſaith, *The arrowes of the Almighty ſtick faſt in me, and the venome therefore drinks up my ſpirits, and the terrors of the Almighty encampe themſelves againſt me every way.*

And as *David* ſaith, *Thou keepeſt my eyes waking, and my ſins are ever before me.* If God love a ſinner, and mean to do good to him, he will not let him look off his ſinne; the

Lord will ferret him from his den, and from his baſe courſes and practiſes: He will be with you in all your ſtealing and pilfering, and in all your curſed devices, if you belong to him he will not give you over.

And in another place *Job* ſaith, *How long wilt thou not depart frō me, nor let me alone till I ſwallow down my ſpittle?* You had better a great deal now have your hearts humbled and broken, and ſee your ſins, then to ſee them when there is no remedy. Job 7. 19.

And in another place the holy man *Job* ſaith, *Thou wilt not ſuffer me to take in my breath, but filleſt me with bitterneſs.* Your eyes have beholden vanity, and therefore now you ſhall ſee the Lords wrath againſt you for your ſinnes; and you have breathed out your venom againſt the Lord of heaven, therefore now he will fill your ſoules with indignation, in ſo much that ye ſhall breath in his wrath, as ye have breathed out your oathes againſt him: you have filled the Lords eyes and eares with your Job 9. 18.

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abominations, and the Lord of heaven ſhall fill you anſwerably with his wrath.

And in another place *Job* ſaith, *Wilt thou break a dry leafe toſſed to and fro?* And yet the Lord brake him: Now the ſoul ſeeth all the evill, and the Lord purſueth him, and ſets Conſcience a work to the full. Conſider that of the Apoſtle, *That al thoſe might be damned which believe not the truth, but had pleaſure in unrighteouſneſſe:* Even all of them. What, ſhall no great ones be ſaved? No, nor your little ones neither; all that lay not hold upon Chriſt, but have pleaſure in unrighteouſneſſe, not onely great ones, and ſuch as are abominably prophane, but even all that had pleaſure in wickedneſſe. Now Conſcience ſaith, Doſt not thou know that thou art one of them that have had pleaſure in unrighteouſneſſe, therefore away thou muſt go, and thou ſhalt be damned? Now the ſoul ſhakes, and is driven beyond it ſelf, and would utterly faint, but that the Lord upholds it with

one hand, as he beats it down with the other; he thinks that every thing is against him, and the fire burnes to consume him, and he thinks the aire will poyson him, Conscience flies in his face, and he thinks hells mouth is open to receive him, and the wrath of God hangs over his head, and if God should take away his life, he should tumble head-long down to hell.

Now the soul is beyond all shift; when it is day he wisheth it were night, and when it is night he wisheth it were day; the wrath of God followeth him whersoever he goeth and the soul would fain be rid of this, but he cannot; and yet all the while the soul is not heavy and sorrowfull for sinne; he is burdened, and could be content to throw away the punishment and horror of sinne, but not the sweet of sin: as it is with a child that takes a live coale in his hand, thinking to play with it, when he feeles fire in it, he throwes it away; he doth not throw it away, because it is

black

black, but becauſe it burnes him: So it is here; a ſin full wretch will throw away his ſinne, becauſe of the wrath of God that is due to him for it, and the drunkard will be drunk no more; but if he might have his queanes and his pots without any puniſhment or trouble, he would have them with al his heart, he loves the black and ſweet of ſinne well enough, but he loves not the plague of ſin.

Fooliſh people (ſaith the Prophet) *are plagued for their ſinnes.* If thou roareſt for diſquiet of heart, and thy bones are broken, it is becauſe of thy ſin; thy pride, and drunkenneſs and uncleanneſs, brought this upon thee: If thou wilt be eaſed of the plague, throw away thy corruptions, if you would have the effect removed, then take away the cauſe.

There are two things in ſin which make a man ſorrowfull; firſt, ſinne it ſelf that doth defile a man, and ſeparate him from God. Secondly, the puniſhment of ſinne. Now the ſinner looks either ſo farre at ſin as

it causeth punishment, or as it separates from God.

Hardly a sinner will come to this, he will be content to carry his heart, and that furiously, against sinne, because it brings Judgements and plagues; But thus far a hypocrite may go, a *Iudas*, a *Cain*, a *Saul*; *Cain* could say his sins were greater then could be forgiven, because he had killed his brother; but he could never see his sin so vile, because it did separate him from God.

Now in the third place, if the Lord purpose to do good to the soul, he will not suffer him to be quiet here, but he openeth the eye of the soul further, and makes him sorrow, not because it is a great and shamefull sinne, but the Lord saith to the soul, Even the least sinne makes a separation between me and thee; and the heart begins to reason thus; Lord, is this true? is this is the smart of sinne? and is this the vile nature of sin? O Lord! how odious are these abominations that cause this evill! and though they had not

not cauſed this evil, yet this is worſe then the evill, that they make a ſeparation between God and my ſoul. Good Lord! why was I born? and why came I into this world? why did God continue me here, and all the meanes of grace for my good, and all the comforts of this life, whereby my courſe might be maintained and made leſſe tedious? what if I did want this horrour of heart, and had all the eaſe in the world? and what if I might be free from all miſery on earth? what were this, ſo long as I had ſinne in my ſoul, that makes a ſeparation between God and my ſoul? I was made to be one with God, and to have communion with God, and to obey his Commandements: but I have departed from God by ſinne, and departed from his Commandements.

A godleſſe and graceleſſe man is a miſerable man, though he were never plagued at all; I was made to honour God, and I have done nothing elſe but diſhonnored him: I was

made to subject my self to the good will of God, but I have withdrawn my self from his will: and this is my misery and my plague; If I had been in hell, and had not had sinne, I had been a happy man; and though I had been in heaven and had had sin, I had been a miserable man; because it makes a separation between me and my God.

Nay, the sinner still thus pleads with himselfe, what is this to me that I am rich and miserable, honourable and damned; to have quiet and ease here, and a benummed conscience, and so in the end to be thrown among the devils?

If I had all the ease, wealth, honours and friends in the world, so long as I have this vile heart I could not be a happy man.

If you were never pierced for your sinnes, your condition is woful, you shall have enough of it one day: you that are never troubled for your sinnes, but go on smoothly, know this, I charge you in the name of the Lord Jesus Christ, though you had

had all the eaſe and pleaſures in the world, ſo long as you have theſe proud, ſturdy, unfaithfull hearts, you are as miſerable creatures as ever breathed upon the face of the earth.

Thus the heart complaines, as ſometimes the lamenting Church did, *Wo to us that we have ſinned*; not becauſe we have deſerved plagues, but becauſe we have ſinned; Wo to us, for the God of grace is gone from us, and the God of mercy is gone from us, becauſe we have ſinned; and the God of bleſſedneſſe is gone from us, becauſe we have walked in curſed wayes. Hold here, and then your ſorrow goeth right; if the ſoul can ſay, Though I have no horrour of heart, yet if I have this ſinfull heart, I am a miſerable man.

Sometimes God deales thus punctually with a man; Firſt, he drives him to an amazement; Secondly, he works in him marvellous fear of evill that is to come; Thirdly, he poſſeſſeth the ſoul with the feeling of the evill, and ſo forth, as in the former particulars, but yet is bound

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to no time, and therefore we must not limit the holy One of Israel: it is true, the Lord may presse in upon the soul, and work all this on the sudden, but yet experience hath proved, and reason will confirme it, when God works never so suddenly he affecteth the soul: thus when a poor soul commeth into the congregation, he layeth some truth upon him, that is new and terrible, so that the soul dare not deny it, nor yet fully resist it, but is in a maze, and by and by it may be the Lord opens his eyes, and awakens his conscience, and makes that more evident to the sonl, and so immediately arrests the soul, and then sorrow falls in amaine upon it; and the heart thinks God meant his courses, & the Minister spake against him, and he must go down to hell suddenly; so that sometimes the sinner cries out in the congregation, and though he containe himself for a time, yet he buckles under the burthen: all this may be done at one Sermon, in one Doctrine, or in one part of an Use;

but

but usually this is Gods manner of working.

How doth the soul behave it self under this sorrow? *Obj.*

I answer, the heart is most of all weary of the burthen of sinne, as it is sinne, and thinks it the greatest burthen in the world: as a man that hath a great burthen on his back wrincheth this way and that way, and if he cannot remove it, yet he will ease it; so the heart useth all meanes, and taketh all courses, that if it were possible, it may cast off and ease it self of the vilenesse of sinne, and plague of sinne. This weariesomenesse of the soul, which followeth the weight of sin, makes it self known in these three particulars. *Ans.* 1.

First, his eye is ever upon it, his mouth is ever speaking of it, and he is alwaies complaining against it, and he is readily content to take shame to himself for it. If a man have a sore place in his body, his eye, and his finger will ever be upon it: so it is with the soul; As the peo-

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people when they apprehended the hideous wrath of God against them, they intreated *Samuel* to pray for them, for (say they) *We have added to all our sinnes this especially, in asking us a King.*

1 Sam. 12. 19.

As it is with a man that hath the stone in the reines, or some stitch in his side, or where ever his pain or trouble is, there he complaines most; and when the Physician comes to feel on his body, he saith, Is it here? No saith he, It is here: and when he cometh to the right place, he saith, There it is, cut there, and launce there: So it is with a man that is stung with the vile nature of sinne, when he comes to complain of sin, he doth not altogether complaine of his horrour, nor of death; but he saith, O that chambering and wantonnesse, and pride, and stubbornesse, and rebellion of heart! Oh that rioting, and malice against the Saints of God! The soul seeth this, and complaines of it, and takes shame to himself for it; as *Paul* deales with himself; which argues

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a heart truly weary of corruption: I was a perſecutor, and a blaſphemer, and the like, and I was received to mercy; he doth not ſay, I was in horrour, or in trouble, but I was a perſecutor: he doth not ſay, I was thus and thus plagued, but I was an injurious perſon to Gods Church; there he was weary, and there he would be eaſed, if it were poſſible. Let all vile wretches tremble at it, for God hath enough for all *Pharaohs* and *Nimrods*.

Away therefore with all theſe Lapwing-cries and complaints; it is the nature of that bird to cry and flutter moſt when ſhe is fartheſt from her neſt, becauſe by this means ſhe would cozen paſſengers, and ſave her young ones: So it is with an Hypocrite, he will complain a great way off of his ſin, and have ſome ſecret turning. It is admirable to ſee how hard it is for a man to lay open his ſins before God, it is a ſigne that he is never weary of ſin, that he is not willing truly to confeſſe his ſin, when he

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is lawfully called to it, and when he pretends it; it is true sometimes God will accept of a confession made to him in secret, if it be in truth; but when God wil have a man unbowell himself, and all his abominations, and when a man cometh and desires comfort in this kind, then for a man to cover his sin, and to complaine afar off of some ordinary corruption, which every poor child of God is troubled with, and that particular lust whereof he is guilty, for shame he is not willing to acknowledge; this argueth that the heart is naught, and never found this weariso nenesse of sin. I know that the best heart under heaven will have many windings and turnings; but the Lord will never leave the heart in this case, till he come to deal plainly, and say, These are my sins, and this is my uncleanesse, and this is my secret theft; and thus he openeth himself at large to that man whom God hath appointed for that end: but some are content to confesse and complain of their sins

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when God hath them upon the rack, as *Judas* did; but marke, his punishment is the greatest cause of his complaint, and hell is his greatest fear, he is weary of sin, because of the plague and punishment due to it, but he never regards the vilenesse of sin in this respect, because it makes a separation between God and his soul. Secondly, as the soul complains of the vile nature of sin, and desires to have his face covered with shame, for it is so in the second place; it will never meddle with, nor give way to any thing that is sinfull, so far as it is revealed, so to be, setting aside sudden passions, and violent temptations; but when a man is come to himself again, his conscience is awakened; this is sure, the soul will not dare to tamper with any thing that is sinfull: Why? because it hath been wearied with the burthen of it before. It is the practise of the lamenting Church in *Hosea*, *Asshur shall not save us, we will not ride on horses, neither will we say to the works of our hands*,

hands, Ye are our Gods; for with thee the fatherleſs find mercy: That is, we wil meddle no more with any thing that is ſinfull, whereby we have diſhonoured God heretofore, for they had truſted in their horſes, and made Idols: and relied upon them, but now they caſt them cleane off.

The reaſon is, becauſe when the ſoul ſeeth ſinne as it is ſinne, and that it is a burthen to the ſoul, and the heart is now weary of it, it will lay no more weight upon it, becauſe now the heart is weary enough already. The Blaſphemer fears an oath, and the adulterer ſhakes to ſee his queen, and he trembles to ſee the place where his abominations have been committed, and now his heart loathes all theſe If a man hath been once at deaths door by drinking deadly poyſon, he will never taſte of it more; nay, he will not endure the ſight of that cup, he will rather fare hardly, and rather ſtarve then eat and drinke that which ſhall kill him; ſo (ſaith the ſoul)

ſoul) it is ſin hath made a ſeparation between me and my God; this pride, or this uncleanneſſe, had been the death of me, if God had not been mercifull unto me, and therefore I will rather ſink and dye then meddle with theſe ſins any more.

And hence it is, that if any thing come under the colour of corruption, the ſoul that is truly weary of ſin, ſaith, Omitting of this duty is evill, and therefore I will not omit it; the doing of this action is ſinfull, and therefore I will not do it; becauſe the ſin is worſe then the plague, he will take the leſſe evill of the two, as we uſe to do in other matters: if a man hate his ſin for the plague, then ſo ſoon as that is removed, he returns to his ſinne again, the blow was but weak. This was the fault in *Judas* his ſorrow, he did ſee, and confeſſe his ſins, and bewaile them, and did more then many will do now adayes, and took ſhame to himſelf; but though he confeſſed and com-

complained of his sin, yet he would rather commit murther upon himself, then undergoe the horrour of sin; if he had been weary of sin because of the loathsomenesse of it, he would not have layd violent hands upon himself. These two passages are every where where true saving grace is.

Now in the third place, if God should deprive a sinner of his judgment, and horrour of conscience, yet if his heart be truly apprehensive of sin as it is sin, he cannot lay aside his sorrow; so long as sin prevails, and gets head against him, and dogges him up and down, nothing will content him but the removall of his sin: That soule which was cured by any other mean save onely by Christ, was never truly wounded for sin: If ease cures him, then horrour was his vexarion; If honour cure him, then shame was his burthen; If riches cure him, then poverty did most of all pinch him: but if the soul were truely wounded for sin, then nothing

thing can cure him, but a Saviour to pardon him, and grace to purge him; for what is that to the ſoul to have eaſe and liberty, nay to be in heaven, if he have a naughty rebellious heart? nay if it were poſſible for him to be in heaven with his ſinfull heart, it would tire him and burthen him there: therefore thoſe ſouls that are cured by any thing ſaving by Chriſt, thoſe ſoules were never truly wounded for ſin as ſin: It may be horrour and vexation lay heavy upon them, but it was not the ſtroke of ſin that did trouble them.

Then gather up all; He that out of the vileneſſe which he ſeeth in ſin, is content to take ſhame to himſelf, and will not meddle with his ſin, neither careleſly nor willingly, and is not cured by any thing ſaving Chriſt, this man behaveth himſelf truly in the firſt place. Thus much of the triall.

Secondly, again, the ſoul is reſtleſſe in importuning the Lord for mercy, and will not be quieted till

till it get ſome evidence of Gods favour, the ſoul will take no nay, it will not be contented unleſſe it can find ſome glimpſe of acceptance through the goodneſs of God in Chriſt. This is plain, if a man be burthened with a weight, or ſome heavy load that is laid upon him, if that he be fallen under his burthen, he lyeth here like to dye, and if there be none neer to ſuccour him, all his care is to cry out for help, though he ſeeth no man, yet he cryeth out, O help, hel for
Act. 9.17. the Lords ſake. *Saul* was without ſight three dayes, and no doubt he prayed to God all that while, as if he had reſolved to give him no reſt till he had found mercy: this is the nature of true ſorrow, it ever drives a man to God, whereas reprobate ſorrow drives a man from God: Nay, it may be, though the heart thinks it ſhall never find mercy, yet the Lord carrieth on the ſoul in an earneſt deſire, and uſing the means, and will not off from God, and from his word, and Sacraments,

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and Ordinances; Nay, though he ſometimes concludes, that he ſhall never get mercy, nor get power againſt his corruptions; and then one ſaith, you had beſt leave off all; Nay, (ſaith the ſoul) I cannot be worſe then I am, if I go to hell I will go this way. There is a kind of ſorrow in the heart which is heavenly and godly, but reprobate ſorrow ever drives a man from God, and makes him ſay, if I am damned I am damned, if I be a reprobate I am ſo. O thou wretch is this all? If a poor creature that is preſſed under his burthen cryeth for help, when almoſt nature and ſtrength doth fail, he cryeth ſtill for help, and that is all he can ſay, and ſo he dies; and this is the laſt word that he ſpeaks with a ſoft ſtill voice, O help, help: So it is with the ſoul of a poor languiſhing ſinner, when the heart is burthened with the vileneſs of the nature of ſin, and the ſeparation from God by the ſame, he doth not now cry eaſe, and liberty, and riches, Lord; No, he cryes

mercy,

mercy, mercy, Lord on this vile heart of mine, and give me power against these mighty lusts: and after many meanes using, when he is going the way of all flesh, his last word is mercy.

Methink I see this poor soul sliding away, and saying, how many sins have I committed? Oh mercy, mercy, Christ. And this is the last word he speaketh, and so he dyes; and no question but mercy shall be given him. It is not a *Lord have mercy upon me*, and *God forgive me*, will serve the turn: No, it is otherwise, if ever God set home this work, he will make you restlesse in seeking mercy, and nothing shall content you but mercy to pardon your sins, and grace to subdue them; and the soul thinks if mercy would but shine upon him, and if his sins were taken away, that they might never hinder him in a Christian course, he were a happy man: this is the frame of the soul that is truly weary of sin.

When the young man came to *Christ*,

Christ, and plaied faire and afarre off, and said he could do any thing; Well (said *Christ*) if thou canst do any thing, then *go and sell al that thou hast, and give it to the poor: but he went away sorrowfull* from *Christ*, (saith the text;) he did not come to *Christ* sorrowfull, but went away sorrowfull from *Christ*, whereas if he had been burthened with sinne as sinne, he would have come to Christ sorrowfull, and say, Now I see Lord, the world is a heavy burthen; O Lord help me against it, give me mercy to pardon me, and grace to remove it: but our Saviour heard no more of the young man, and as it is in the text, this pricking of heart made the Jewes come to *Peter*, saying, *Men and brethren, What shall we do?* They did not as a great many say now a dayes, if the Minister were farre enough off from me, and I from him, I were happy, I cannot be quiet for him: these are reprobate speeches; but the sinner that is truly humbled and burthened with sinne as sin, he comes home and is Mat. 19. 21.

resolved to wait for mercy, till the Lord sheweth mercy to him. Carnall sorrow sent *Judas* and *Achitophel* to the gallowes, but godly sorrow ever drives a man to God.

When *Jonah* was in the Whales belly, he said, Lord, though I cannot come to thy temple, I will *look* towards it: so a sorrowful soul that is truly burthened with sinne, will say, though I cannot come to heaven, yet I will look up to heaven; and though I never find mercy, yet for mercy will I waite; thy mercy onely Lord shall content me.

But how is it possible my sinnes should wound and pierce my soul in this manner, when as of all things in the world *sin* is most pleasing to me, and nothing so grievous as Gods Commandements?

Rea. 1. First, the soul must be pierced with sinne, because that is the greatest evill of the soul, which if the heart do truly apprehend, it cannot but be most of all burthened with it. If a man bear two weights on his back, that is most grievous

grievous which is moſt heavie; if the one be thirty, and the other forty pound weight, nature will be moſt burthened and preſſed down with the greateſt weight: ſo there is no evil ſo properly and directly evill to the ſoul, as the evill of ſinne. Puniſhment deprives the ſoul of eaſe and quiet, but ſinne deprives the ſoul of God, and the main end for which it was created, through which the ſoul muſt be happy, or for the want of which it muſt be accurſed. Now ſinne is as it were ten thouſand weight, when as ſorrow, and ſhame, and puniſhment, they are but a hundred weight: if it were poſſible for a man to have all the eaſe and quiet in the world, and to be in heaven, yet if he had a foul heart and a ſinfull ſoul, he were a miſerable curſed creature; and if it were poſſible to be in hell free from ſinne, he were a happy man. There is nothing that can do properly good to the ſoul but God, and nothing can properly do any hurt to the ſoul but ſinne, which eſtrangeth

the heart from God, which is the chiefeſt good. If a man had all the pleaſures and contenrs the world could afford, nothing wil ſatisfie the ſoul but God; and if the ſoul were in horrour, and had the preſence of God with it, it would not but be comforted and quieted therewith. It is poſſible, nay, God doth it alſo, he makes the ſoul of a man feel the burthen of ſinne becauſe of the vileneſſe of it, as well as of the plague and puniſhment of it. Whenſoever the Lord will faſten a mans ſinne to his conſcience, he is able to force the ſoul to apprehend the evill of ſinne, as well as the torment and plague of ſin.

And the ground is this; take the ſoul as it is polluted with corruption and all abominations, ſinne is very croſſe to the nature of it; the ſoul hath its being from God, and was made for him, howſoever the power of ſinne prevailed with it, and made it fall ſhort of God, yet the nature of the ſoul, ſtill conſidering it as it is a creature, it is made for God,

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and desires to have fellowship and union with him. Therefore marke how I dispute; If sinne be the worst evill to the soul, as crossing the end of it, and depriving the soul of its chiefest good, then the Lord is able to make the soul see sinne as the greatest evill to the soul; But sinne crosseth the end of the creature (for the end of the creature is God-ward, and to have union and fellowship with the Almighty;) Therefore the Lord is able to make the soul see the evill of sin, as well as the evill of punishment: no wonder then that the heart be most of all pierced with sinne.

The second reason is, because by sound sorrow the soul is truly prepared and fitted for the Lord Jesus Christ, and no other way then this: For when the soul comes to feel sinne in his proper colours of it, and to be affected with the loathsomenesse that is in that sin which hath formerly over-ruled it, now the soul begins to renounce the power of that sinne, and to withdraw himself *Rev.* 2.

from the dominion of his corruptions, so that the union between sinne and the soul is now broken, and room is prepared, and way made for the Lord Jesus to come into the soul; when sorrow hath wearied the heart, and loosened it from the love of sinne, then the heart is fitted for Christ. As it is with a vessell that hath been for dishonour, if a man will turne the nature of it, and make it a vessell of honour, he must not onely heat it a little, but he must melt it throughly, and then it is fit to be a vessell of honour: So the soul of every sinfull man and woman is a vessell of dishonour, and sinne hath marvellously polluted them. Now if you will have your hearts fitted for Christ, you must not onely have your hearts warmed a little by *humiliation*, but you must have them melted all to pieces, and the heart must be content to part with all abominations whatsoever, that so the Lord may take place in it, and rule over it even for ever. First, cast out the *strong man*, and then

then the Lord Christ will come in and *take possession* of the heart; sin and Satan are the strong man, and the Lord Christ *bindes* this *strong man*, and casts him out, when he sheweth the vileneſſe of sin, and trieth the heart with the burthen of it, and binds the soul to good behaviour; that now the heart is readily content that Christ should come and do all in the soul.

Many have gone a great way in the work of humiliation, and yet because it never went through to the quick, they have gone back again, and become as vile as ever they were. I have known men, that the Lord hath laid a heavy burthen upon them, and awakened their consciences, and driven them to a desperate extremity, and yet after much anguish, and many resolutions, and the prizing of Christ, as they conceived, and after the renouncing of all, to take Christ upon his own termes, as they imagined; and even these, when they have been eased and refreshed, and God

hath taken off the trouble, they have come to be as croſſe to God and all goodneſſe, and as full of hatred to Gods children as ever, & worſe too.

Now why did theſe fall away? Why were they never Juſtified and Sanctified? and why did they never come to believe in the Lord Jeſus? The reaſon is, becauſe their hearts were never pierced for their ſinne, they were never kindly looſened from it; this is the meaning of that place in *Ier. Plow up the fallow ground of your hearts, and ſowe not among thornes*, is nothing elſe but with ſound ſaving ſorrow, to have the heart pierced with the terrours of the Law ſeizing upon it, and the vileneſſe of ſin wounding the conſcience for it. The heart of a man is compared to fallow ground that is unfruitfull; you muſt not ſow amongſt thornes and thiſtles, firſt plow it, and lay it bare and naked, and then caſt in your ſeed. If a man plow here a furrow, and there a furrow, and leave here and there a bawke, he is never like to have a

Jer. 4.3. opened.

good

good crop, there will grow so many thistles, and so much grasse, that it will choak the seed; our hearts are this ground, and our corruptions are the thornes and thistles: Now if a man be content to find some sinne hatefull, because it is shamefull, but will keep here a lust and there a lust, he will never make any good husbandry of his heart: though a faithfull Minister should sow all the grace of the promises in his soul, he would never get any good by them, but the corruptions that remaine in the heart will hinder the saving work thereof.

Therefore plow up all, & by sound saving sorrow labour to have thy heart burthened for sinne, and estranged from it, and this is good husbandry indeed; the want of this was the wound of the *thorny ground*; as you may see in the Parable, those *hearers* had much of the world in them, much ease and profit, and pleasure, and these choaked the Word, & made it utterly unfruitful; and so they never received comfort Mat. 13.

nor mercy afte wards. This is that
Ps.51.17. which the Prophet *David* ſaith, *A contrite and broken heart O God thou wilt not deſpiſe*; If you would have your hearts ſuch as God may take delight in and accept, you muſt have them broken and contrite:
Ps.29.5. *David* ſaith, *The Lords voice breaketh the Cedars of Libanus*: So the voice of the Lord, like lightning, muſt thunder into the corrupt heart of ſinfull creatures.

A contrite heart is that which is powdered all to duſt, as the Prophet
Psal.90. ſaith, *Thou bringeſt us to duſt, and then thou ſayeſt, Returne again ye ſonnes of men.* So the heart muſt be broken all in pieces, to powder, and the union of ſinne muſt be broken, and it muſt be content to be weaned from all ſinne: As you may make any thing of the hardeſt flint that is broken all to duſt, ſo it is with the heart that is thus fitted and faſhioned; If there be any corruption that the heart lingers after, it will hinder the work of preparation. If a man cut off all from a branch, ſave one

one sliver, that will make it grow still that it cannot be ingrafted into another stock; So though a mans corrupt heart depart from many sins and scandalous abominations, yet if he keep the love of any one sinne, it will be his destruction: as many a man after horrour of heart hath had a love after some base lust or other, and is held by it so fast, that he can never be ingrafted into the Lord Jesus; this one lust may break his neck, and send him down to hell. So then if the soul onely can be fitted for Christ by sound sorrow, then this must needs pierce the heart before Christ can come there, but the heart cannot be fitted for Christ without this, and therefore of necessity, the heart must be truly wounded with sorrow for sin.

3. Sorrow for sin makes us set a high price upon Christ.

The last reason is this, because by this meanes the heart comes to set a high price upon Christ and grace, either the grace of God offered in the Gospell, or that good way which God hath commanded us to walk in. If the heart finde the greatest

greateſt evil to be in horrour and vexation, then eaſe and quietneſſe from theſe will be the greateſt good: but now the ſoul ſeeth grace to be truly precious, becauſe it ſeeth ſin to be truly vile: and this is the end why the Lord makes the ſoul ſee the vileneſſe of ſinne; that the heart may be brought to ſee the excellency in Chriſt, & prize him above all.

Queſt. 1. Now there are two queſtions to be anſwered: Firſt, whether this found ſorrow be a work of ſaving grace, and ſuch a work as cannot be in a reprobate.

Queſt. 2. Secondly, whether God doth work this in all men that are truly converted and brought home to Chriſt; and whether he works this in all alike or no.

For the firſt, whether is this a work of ſaving grace yea or no, and ſuch as cannot be in a reprobate. For anſwer to this,

Anſ. Firſt, I will ſhew the order that this work hath to the other works.

Secondly, I will ſhew the difference of this from ſanctifying ſorrow,

row, and yet it comes to be ſanctifying ſorrow.

For the order; firſt, the heart in this work is not yet conceived to be in Chriſt, but onely to be fitted and prepared for Chriſt.

If you ſtop here in your conſideration, and diſpute not of any work to come, it is onely in the way to be ingraffed into Chriſt; but ſo, that undoubtedly that ſoul which hath this work upon it, ſhall have faith poured into it: for this is ths meaning of that place, *The Lord Jeſus came to ſeek and ſave that which was loſt*. Now to be *loſt*, is not becauſe a man is ſinfull and miſerable in himſelf; but he is *loſt* that ſeeth the evill of ſin, and the puniſhment that comes thereby, and comes to be loſt in his own apprehenſion, in regard of his own eſtate; and he that is thus loſt ſhall be ſure to have Chriſt and ſalvation by him. It was the end why Chriſt came, and therefore it ſhall be fulfilled. Luke 19. 10.

But he that is truly ſenſible of his ſinne and the vileneſſe of it, and abhorres

abhorres himself for it, he is truly loſt, he is not yet ſetled on Chriſt, for then he were ſafe enough, but he is truly ſenſible of his loſt eſtate, and therefore ſhal have faith and Chri!; though yet he partake not of them, yet he ſhall be everlaſtingly ſaved and redeemed by Jeſus Chriſt.

Queſt. And therefore this is an idle queſtion, What if a man die in this work of preparation before he come to have faith?

Anſ. I ſay it is an idle queſtion, becauſe it is impoſſible that he which is thus prepared for Chriſt and grace, but he ſhall have them before he die: As the Prophet ſaith, *Behold, I will ſend my meſſenger before me to prepare my wayes.* When the heart is fitted and prepared, the Lord Chriſt comes immediately into it: The temple is the ſoul, and the way is the preparation for Chriſt: ſo as the ſoul is yet to be conceived as in the way of preparation for Chriſt; not to have any formall work of grace whereby he is able to do any thing for himſelf.

Mal 3.1,2

The

The next thing is the difference of the ſound ſaving ſorrow from ſanctiifyng ſorrow ; and you muſt know there is a double ſorrow: Firſt, there is a ſorrow in preparation ; Secondly, there is a ſorrow in ſanctification.

The ſorrow of the ſoul in this preparative work of it is thus to be conceived ; when the word of God leaves an impreſſion upon the heart of a man, ſo that the heart of it ſelf is as it were a Patient, and onely bears the blow of the Spirit ; the Spirit of the Lord, and the overpowring force of the ſame forceth the ſoule to beare the word : and hence come all thoſe phraſes of Scripture, as *wounded, pierced, pricked*, and the like, onely in the paſſive voice ; becauſe the ſoul is a Patient, and the Lord by the Almighty hand of his Spirit breaks in upon the ſoul ; ſo that this ſorrow in preparation is rather a ſorrow wrought upon me, then any work coming from any ſpirituall ability in my ſelf. This is ſorrow in preparation

Twofold ſorrow.

What preparative sorrow is.

paration when I am a Patient, and wherein I receive the work of the Spirit, and am forced and framed by the Spirit to do that which I do in this kind.

What sorrow in sanctification is.

But then secondly, there is a sorrow in sanctification, and that is this, that sorrow that doth flow from a spirituall principle of grace, and from that power which the heart hath formerly received from Gods Spirit: for sanctification comes after justification, and after the soul hath received faith and grace; then the heart hath a new power given unto it, whereby it is able to set forth it self into any holy action, so that in this a man is a free worker; whereas sorrow in preparation is a work wrought on me, and I am a Patient, and do onely endure it: but I have not any spirituall power to do any thing of my self.

Now marke what I say; both these are saving sorrows, but they differ marvellously; many thinke that every saving work is a sanctifying work; which is false; for every

ry saving work is not a sanctifying work, as the Apostle saith, *Those whom he calleth, them he also justifies, and whom he justifies, he glorifies.* Rom. 8. 30 Glorification implies sanctification here in part, and glory for ever hereafter: there is a saving work and calling, but yet not a sanctifying work; for *vocation* is when God so far enlightens the mind, as to buckle the heart, and to turne it away from corruption to him, and then afterwards God brings the heart to be justified, and then sanctified; they are first *called*, and then *justified*, and then *glorified*. Every saving work is not a sanctifying.

The difference of these two works is thus to be conceived in this similitude; As it is with the wheels of a clock that runs quite wrong; what must a man do to set this clock right again? he must first stop it that it run no longer wrong, and then turn it, and set the wheels right; now all this while the clock is a Patient, and the workman doth all. *Simile.*

Secondly, when it is thus set right, then the workman puts the plummets

mets and weights on it, and now the wheels con run of themselves by vertue of that poise and weight they have gotten; so that these two are plain different actions.

Just so it is with the frame of the soul, the will and the affections which are as the wheels of this great and curious clock,(for the soul goes hell-ward and sin-ward, and the mind knows nothing, and the will and the affections embrace nothing but hell and sinne) now to bring these into a holy order, the Lord must stop the soul, and that is done by the discovery of sin, and by this humiliation of heart; when the Lord lets a man see his sin, and saith to him, if thou wilt have sin, thou must have hell and all together; and then the soul saith, If it be so, I will meddle no more with sin; the adulterer will be unclean no more, and the drunkard will be drunk no more.

Now when the soul is thus turned, it looketh to heaven-ward, and God-ward, and is content

Christ

Christ should rule over it; All this while the soul is a meer Patient: this is a saving work, and a work of Gods Spirit whereever it is soundly wrought, and will in the end be faith and grace.

But now when the soul is set Heaven-ward, and God justifies a poor sinner, and plucks him to himself by faith, and adopts him to be his child, then the Lord gives him of his Spirit, and this is as the weight of the soul; then by the power of that Spirit the soul is able to run right, and hath a principle of grace in it, and the poise of the Spirit of grace which doth possesse the soul, makes it able freely to mourn for sinne, and to have the heart enlarged in the service of God: this is mainly the sanctifying work.

The second question is this, Whether doth the Lord work this in all, and whether doth he work it in all alike or no? For I perceive the hearts of many poor Christians are gasping for this, the Lord never *Quest.*

wrought

wrought upon me in this manner, and my heart was never thus battered and bruiſed; therefore how ſhall we know the ſame?

Anſ. For the anſwer of this queſtion, I will handle three things: Firſt, the work is the ſame in all: Secondly, the manner is different in the moſt: Thirdly, many have it in them, and yet perceive it not how or when it was wrought.

Firſt, this work of contrition of heart is wrought in every one in this work of preparation, before he is, or can be planted into Chriſt: for the truth of this and the ſubſtantiall nature of it, Scripture is plain, and reaſon is pregnant; Scriptures are many, I will onely name three, as that in *Luke*, our Lord Jeſus Chriſt

Luk.19.10 *came to ſeek and to ſave that which is loſt.* We may obſerve two things: firſt, the qualification of that party whom Chriſt will *ſeek* and *ſave*, he must be a *loſt* man in his own apprehenſion; ſecondly, ſee the certainty of ſalvation of ſuch a one, Chriſt came for this end; he came to ſeek up

The qualification of thoſe whom Chriſt will ſave.

up, and ſave that which was loſt. Now Chriſt will not miſſe of his end; he came for the *loſt ſheep*, then the loſt ſheep he will have; and though the loſt ſheep cannot ſeek nor ſave themſelves, yet Chriſt will ſave them.

Thus you ſee all men muſt be thus diſpoſed before they can be ſaved; and if thus fitted and diſpoſed, they ſhall be certainly ſaved; It is not enough for a man to be in a miſerable eſtate and damnable condition, but he muſt alſo ſee it, and his heart muſt be truly affected with it, and find and feel the burthen of it; not ſo much for the puniſhment, but for the ſin, whereby his heart is eſtranged from God, and alſo God from his ſoul.

Now that the ſenſibleneſſe of his loſt condition is there ſpoken of, and this man that hath it ſhall be ſaved, may appear, becauſe the ſenſibleneſs of a mans condition in regard of the puniſhment of ſin is ſuch as a man may have, and yet never have grace and ſalvation:

Cain

Cain had the feeling of Gods wrath, and felt the puniſhment of it, and ſo did *Iudas* alſo, and yet they were never ſought up nor ſaved.

The ſecond place of Scripture, is
Joh. 6. 44 out of *Iohn*; *No man cometh to me except the Father draweth him*; by *coming* you muſt conceive believing (as in that famous place of *Iohn*, *He*
Joh. 6. 35. *that comes to me ſhall never hunger, and he that believeth in me ſhall never thirſt*;) Now this text implies two things, and they are profeſſedly granted by the intendment of the Apoſtle, for the *people murmured* why the Phariſees and the *great ones believed not and followed not Chriſt*: to whom Chriſt anſwers; *Unleſſe my Father from heaven draw them they cannot come*: ſo that theſe two things are clear; firſt, a man muſt be drawn; ſecondly, if he be drawn, he ſhall ſurely come.

This drawing is thus much; when God opens the eyes of a man, and makes known his ſinne, and ſets down the heart in the acknowledgment of ſinne, ſo that he feels the vile-

vileneſſe and the burthen of it, and is content to part with the ſame.

When the Lord ſhall lay all a mans abominations upon him, all his adulteries, and all his thefts, and now he ſees what it is to depart from a bleſſed and a pure God; O then, he will be drunk, and unclean, and malicious no more, becauſe the heart is weary of it, and is content to part with it.

From hence I reaſon thus; True drawing is ever accompanied with true believing; but this ſenſe of ſin in regard of the puniſhment of it, is not alwaies accompanied with true believing, but a man muſt ſee his ſin further in the vileneſſe of it, and in the abomination of it; and then he ſhall undoubtedly believe.

The ſtream of the whole Scripture runnes this way, and that in *Matthew*, *Come to me all ye that are weary and heavy laden, and I wil eaſe you*: And this is that which Eſay ſaith, *The ſpirit of the Lord is upon me, becauſe he hath annointed me to preach glad tidings to the meek, he hath*

Mat. 11. 28.

Eſay 61. 1.

hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound, to proclaim the acceptable day of the Lord, & to comfort them that mourn: Nay, the garment of gladneſs is fitted onely for the broken-hearted, as in the third *v.* of that Chapter, *To appoint unto them that mourn in Sion, to give unto them beauty for aſhes, and the oyle of joy for mourning, and the garment of praiſe for the ſpirit of heavineſſe:* Nay the promiſes of largeſt extent in Scripture do either expreſly belong unto ſuch as are broken in heart, or elſe they do imply ſo much, that a man muſt be ſo before ever God can or will accept of him.

As in the Revelation, *Hoe every one that will, let him come freely, and take of the water of the Well of life, and live for ever.* So then, ſome may ſay, though a man were not broken-hearted, yet if he will take this water of life, he ſhal live for ever. Nay, but except he be broken-hearted & humbled, he will never take it; as a man

Rev. 21. 17.

Obj.

Anſ.

man must have grace, so he must will the water of life: now to will the water of life, is this, to choose grace as the chiefest good, and to prize grace more then any thing else in the world, and to esteem the Lord Jesus and his grace truly precious.

A man is to choose a woman, when he is content to part with all for her, and to have her for her grace sake; so a man must part with sinne and himself, and whatsoever is deare to him, that he may have grace: now he will not part with sinne, unlesse he be weary and burthened with it; and therefore this wearying implies the burthening of the heart with sinne. Thus much for the proof of Scripture.

Now to adde some reasons that may compell our Judgements to yield to this truth; And they are taken, First, from the qualification of mans heart naturally; and secondly, from what he must be before he can receive Christ. *Rea.* 1.

I will discover my thoughts in *Cycle.* 1.

four concluſions, and thus I reaſon. It is a confeſſd caſe (I conceive) that every man by nature doth entertaine ſinne as his God, and ſeekes and loves that moſt of all; himſelf, and his ſinne, is his God; In this caſe it is his chiefeſt good, and the heart will not, nay it cannot be content to part with it; What is the cauſe that we propound Chriſt, and grace, and ſalvation, to a company of poor ſimple creatures, and yet the counſels, the promiſes, and commandements of God prevaile not with the heart of them, nor awe them, but ſtill they will have their ſinnes, and the *offer* of Chriſt and *grace* lies in the duſt? the adulterer will have his queanes, and the drunkard will have his cups, and they will not ſuffer the word to pluck away their corruptions, but they will have, them though they be damned for them; what doth this argue, but that ſinne is their God? Nay, it is clear, not onely in palpable reaſon, but the Scripture is evident this way: It is the match Chriſt offers

to

to the young man, if he would *ſell all* Mar. 19.
and follow him, he ſhould have trea- 21,22.
ſure in heaven: he was covetous, and this was a faire offer for a little traſh, he ſhould have everlaſting life; now the text ſaith, *He went away ſorrowfull;* he would rather have his covetouſneſſe and his wealth, then heaven.

The ſecond concluſion is this, Cœlu. 2.
there cannot be two Gods in one heart, two Kings in one throne, nor two Sunnes in one firmament; you cannot have Chriſt, and yet be an underling to ſinne; will Chriſt be a Phyſician to heal you, that you may have your ſinnes ſtill? No, our Saviour is plain to the contrary, *you cannot ſerve God and Mammon;* If the Mat. 6. 22.
adulterer will have his queanes, then he muſt forſake the Lord, and if he will not part with his luſt, nor have his heart circumciſed, nor broken, then he muſt go down whole to hell, as the Prophet ſaid, *Why halt you between two opinions? if God be God, ſerve him.* God will be chief in the ſoul.

It is not possible to have heaven and hell together; it is impossible for a man to look up to heaven stedfastly with both his eyes down to the earth, both at one time.

Cõclu. 3. Thirdly, you must of necessity cast off the yoke of corruption, and rebell against that; you must have your first God, pride, and malice, and the like, to be unthroned, before the Lord Christ will set up his Scepter, and before he can be welcome to your soules; you must have your hearts divorced from your first husbands, from sinne, and all those abominations which you have loved and hugg'd as your life, if ever you would have Christ make a match with you, and take possession of your soules; as the Lord saith, Hos. 3 3. opened. *Thou shalt be as a widow, and fit for me*; and, as the originall hath it, *Thou shalt be separate from all, and fit thy self for me, and then I will marry thee to my self in righteousnesse.*

Cõclu. 4. Lastly, the soul will not part with his corruption and lust, which are his God, unlesse he be wearied with

with them, and finde the gall and bitterneſſe of their evill nature; I ſay till then it is impoſſible that ever the ſoul ſhould be ſeparate from that ſinne wherein it hath found ſuch contentment, therefore it is of neceſſity that they be parted; but before the ſoul ſeeth the venome of ſinne, it will not part with it, and ſo he cannot come to receive the Lord Jeſus Chriſt; and hence it is, that the Lord in his infinite wiſdom is thus not onely willing to do for a poor ſinner, but to force him to it; for there is ſuch love and liking to ſinne, that if you pull away the adulterers queanes, and the drunkards pots, you had as good kill them, and they begin to ſay, It was well with the town before the Miniſter came there; the reaſon is, becauſe he would have his ſin.

Now the Lord is pleaſed to lay a heavy weight upon the ſoul, and to force the burthen of ſinne upon it, that whereas before the heart did find much ſweetneſſe in theſe baſe courſes, the Lord makes them as

bitter as gall, or wormewood; And then the ſoul begins to reaſon thus with it ſelf; and ſaith, Is it ſuch a thing to be drunk, and is it murther to envy my brother? and can none ſuch enter into the Kingdom of heaven? and when the ſoul ſeeth God taken away, and heaven ſeparated from him; he ſaith, Is this the pleaſing ſin that I have loved? and is this the nature of my pride to have God reſiſt me? this lies heavy upon the heart, and at laſt the ſoul is reſolved to part with his ſinne and never to love it more; Good Lord, do what thou wilt with me, onely take my ſoul and ſave me, and take away my luſts and corruptions: The heart is content at length that Chriſt ſhould do all; and now the match is made: the ſight of ſinne from the puniſhment of it, will never ſeparate the ſoul from ſinne, nor break that union that is between them.

Judas had it in a great meaſure, and God pluckt his ſweet morſels from his mouth, and made him confeſſe his ſinnes, and take ſhame to him-

himſelf; and ſo God doth with many, and makes them ſay, I have been a drunkard and an adulterer, and a deſperate oppoſer of God and his Ordinances: But though *Judas* lothed the horrour and puniſhment of ſinne, yet he had a murtherous diſpoſition ſtill, he that killed Chriſt went and *murthered* himſelf too.

Now from theſe former concluſions I reaſon thus; If a mans ſins be his God, and if there cannot be two Gods in one heart, and if thoſe corruptions of the heart, muſt of neceſſity be caſt out, and if the heart will not part with ſinne till it be wearied with it, and that is done by godly ſorrow; then it is a matter of neceſſity, that the heart muſt be pierced; and there muſt be a ſeparation between ſin and the ſoul, before Chriſt will marry the ſoul, and rule in it; or elſe there ſhall be two Gods in one heart, which cannot be.

The ſecond thing in this anſwer is this; ſome may ſay, Oh I never

found this work in me. Therefore you must know, how ever this work is wrought in all for the substance of it, yet in a different manner in the most. For the fashion that God useth in framing the heart is different; two men are *pricked*, the one with a pin, the other with a speare: two men are cut, the one with a pen-knife, the other with a sword: So the Lord deales kindly and gently with one soul, and roughly with another, and handles it marvellous sharply, and breakes it all to pieces. There is the melting of a thing, and the breaking of it with hammers; this I say the rather to check the imagination that harbours in the heart of some men, otherwise holy and wise, (and yet mistaken in this point) they think the Lord never works grace, but in this extraordinary manner.

All are not alike wounded for sin.

It is true, God sometime must use this affrighting of Spirit, and when proud spirits come to grapple with the Lord, he will make their sturdy hearts to buckle: And it is true, there must be a cleare sight of sinne, and

and the heart must be wearied with the vileneſſe of it, and be content to part with ſinne: This is wrought in all; but that it muſt be in all in this extraordinary fearfull manner as it is in ſome, the Word ſaith it not, neither is God bound to any manner. There is a differencc among perſons:

As for example; Firſt, if the perſon be a ſcandalous liver, and an oppoſer of God and his grace, and ſets himſelf againſt the Lord Jeſus Chriſt; if he ſet his mouth againſt heaven, and profeſſe himſelf an enemy to God, and to his truth.

Secondly, if a man have harboured a filthy heart, aud continued long in ſinne, and hath been a cloſe adulterer, and continued long in it.

Thirdly, if a man have been confident in a civill courſe.

Laſtly, if God purpoſe to do ſome great works by him.

In all theſe four caſes he layes a heavy blow upon the heart, and commonly the nature of theſe perſons requires it.

First, when any one hath been an oppoſer of God and his grace, if the Lord ſhould deal gently with him, other vile wretches would be ready to ſay, ſuch a man is gone to heaven, though he be thus and thus, yet the Lord dealt lovingly with him: and therefore though I continue in theſe courſes, I ſhal do well enough; Nay, (delude not thy ſelf, for) the Lord will bruiſe him, and rend the kall of his heart, and make him ſeek to a faithfull Miniſter for direction, and to a poor Chriſtian for counſell, whom before he deſpiſed; and the world ſhall know what it is to oppoſe God, and to perſecute his children; as he broke *Pauls* heart, and made him ſay, I *am he* that have perſecuted the Saints.

Commonly the Lord will not ſhew mercy to ſuch as theſe are in hugger-mugger, but will make the world ſee their humiliation, as they have ſeen their rebellion and oppoſition.

Thus the Lord deales with the ſecret thiefe and cloſe adulterer, the Lord

Lord plucks away their corruptions, and makes them vomit up their ſweet morſels, and then they will ſay, theſe are my ſins, and this heart of mine is hardened by the continuance in them: And therefore it is that the Lord workes in this manner.

But if the ſoul be otherwiſe trained up among godly parents, and live under a ſoul-ſaving Miniſtery, that ſaith, you cannot go to heaven by a civill courſe, and you cannot have any diſpenſation for your prophanation of the Sabbath; I ſay if a man live under ſuch a Miniſtery, and keep good company, the Lord may reforme this man, and cut him off from his corruptions kindly, and breake his heart ſecretly in the apprehenſion of his ſinnes, and yet the world never ſee it.

In both theſe we have an example in *Lydia* and the *Jaylor*, *Lydia* was a ſinfull woman, and God *opened her eyes*, and *melted her heart* kindly, and brought her to a taſte of his goodneſſe here, and glory hereafter. But the: Act. 16.

the *Jaylor* was an outragious rebellious wretch, for when the Apostles were committed to prison, he layed them up in the stocks, and whipped them sore; O, sayes he, now I have gotten these precise fellows into my hands, I will have my penny-worths of them.

Now there was much work to bring this man home; when the Apostles were *singing Psalmes*, there came an earth-quake which made the *Prison doores to flie open*, and the prisoners *fetters* fall off, but yet the *Jaylors* heart would not shake; at last the Lord did shake his heart too, and he came trembling, and was ready to lay violent hands upon himself, because he thought the prisoners had been fled; but the Apostles cryed to him, *Do thy self no harm, for we are all here*; *with that he fell down* before them, and said, *Men and brethren, what shall I do to be saved?*

Acts 16. 30.

I conclude thus; naturally all men are locked up under infidelity; now the Lord opens their hearts severally,

ly: you know ſome locks are new and freſh, and therefore a key may eaſily open them; but ſome locks are old and ruſty, and therefore muſt be broken open by force of hand; ſo it is with ſome mens hearts, howſoever ſin prevailes over the hearts of civill men, and they are full of pride, and the like, yet their hearts are kept cleare from ruſting, by reſtraining grace: now the Lord will draw that man by the key of his Spirit, and kindly withdraw him from his ſinne. But if a man have been an old ruſty drunkard, or adulterer, no key can open his heart; alas, it is not a little matter will do the deed, it is not now and then a gracious promiſe that will breake his heart; but the Lord muſt come down from heaven, and breake open the door by ſtrong hand, by awaking his conſcience, that all the Country rings of him.

Mans heart is like a ſtone.

You know all mens hearts are compared to ſtones; ſome ſtones are ſoft, you may cruſh them to pieces with your hands; and ſome are

flints

flints which must have many blowes before they will breake: so it is with the heart, while it hath not been melted and softned by humility, the Lord must breake it open by maine force: and as it is with a tree, some branches are young and smooth without knots; and some are old ones, and full of knots; now if a man come every day, and give a little cut at the tender branch, at last it will off easily; but it is no cutting off an old tree with a pen-knife, but a man must take an axe, and give many a sore cut, that all the people in the town may heare it.

All men grow upon the root of sinne, which is *Adams* rebellion; some are young, and have not grown knotty in a rebellious course; every Sabbath day the Lord gives a cut at him by his counsels, and by his threatnings, and by his promises; at last it falls off kindly, and they are content to part with their sinnes, and to rest upon Christ for mercy. Another man is an old sturdy,

dy vile wretch, an over-grown adulterer and drunkard, and his heart is blinded in ſin: I tell you, if ever the Lord cut off this man from his baſe courſe, he muſt come with a mighty hand, and with his book of the Law: God is ever laying at his ſoul, blow after blow, and ſo at laſt he begins to forſake his wicked courſes; What (ſaith one) is ſuch a man turned? he was as heavy a perſecutor as ever the Sun ſaw: his father was an enemy to all goodneſſe, and he was as bad; like father like ſon: Hath the Lord brought him home? Yes, now he ſends to the faithfull Miniſters, and to Gods people for comfort and direction.

The third and laſt part of the anſwer is this, That when God works gently with Chriſtians, they hardly perceive the work, though wiſe Chriſtians may approve that which is done; for this is certain, whereſoever Chriſt is there preparation was; if ever man be ſaved, Chriſt hath made him ſee his loſt eſtate.

Sometime the work is ſecret, and the

the ſoul apprehends it not becauſe it is ſo, and though he do, yet it is an unknowne worke to him, he knows not what to make of it, he can find in his heart to hate thoſe and thoſe ſinfull courſes, yet he cannot ſee how this was wrought in him: Mans ſpirit is ſuch that he miſ-judgeth the work; but give me a Chriſtian that God doth pleaſe to work upon in this extraordinary manner, and to break his heart ſoundly, and to throw him down to ſome purpoſe, though it coſt him dear: this man walks with more care and conſcience, and hath more comfort coming to himſelf, and gives more glory to God; whereas the other doth but little good in his place, and hath little comfort coming to him.

Therefore labour for ſoundneſſe in this work, and then be for ever ſound: but if once deluded here, then for ever cozened, and everlaſtingly damned.

Uſe 1. The firſt Uſe is for inſtruction; Is it ſo that the ſoul of a man is thus pierced

pierced to the quick, and runne thorow by the wrath of the Almighty? Then let this teach the Saints and people of God, how to carry themselves towards such as God hath thus dealt withall. Are they pierced men? Oh, pity them: let our souls, and the bowels of commiseration and compassion be let out towards them, and let us never cease to do good to them to the very uttermost of our power and strength. And to the performance of this, not onely reason perswades us, but Religion bindes us, and pity moves us.

How to carry our selves towards such as are wounded for their sins.

See what the Lord saith by *Moses, If a man see his neighbours Oxe or Asse fall into distresse by the way, the Lord commanded to ease him and succour him, nay, to lay all businesse aside, & not to hide himself from him.* Deut. 22. 1,2,3.

Thus the Lord commands mercy to the unreasonable creature, that is thus wearied with the weight that he carrieth; hath the Lord care of Oxen? as the Apostle saith in another case, *It is for our sakes that the*

the Lord requires this duty : The meaning is this; ſhall not the heart of thy brother be eaſed, that is tired thus with the wrath of the Almighty? ſhall not this poor fainting creature be ſuccoured? are you men, or are you beaſts in this kind? If a Hog be but in diſtreſſe, it is ſtrange to ſee how folk come about it; are we devils then that we can ſee poor creatures burthened with the unconceivable wrath of the Lord, and not pitty them? do you ſee theſe, and not mourn and ſuccour, and pray to heaven for them? See what *Job* ſaith, and let him ſpeak in the behalf of all diſtreſſed ſouls; *O!* ſaith he, *that my ſorrowes were all weighed, they would prove heavier then the ſand.* Mark how he cries for ſuccour, Oh you my friends have pitty upon me, for the hand of God is heavy upon me, for the hand of God hath touched me! Imagin you ſaw him ſitting upon the *Dung-hill mourning*, it is not the hand of a man or an enemy, but the heavy hand of God; and therefore all you my

Job 19. 21,23.

my friends that ſee my anguiſh and my ſorrowes, have pitty upon me.

Thoſe pale faces, and blubbered cheeks, and feeble hearts, and hands of theirs, ſay thus much unto you, Have you no regard of a man in miſery? have you no pitty? ſaith the *Lamenting Church*; ſo doth every grieved and humbled ſoul, their ſighes and ſorrowes in ſecret ſay thus much; Oh all you that walk in the ſtreets, have you no remorſe of a poor deſolate forlorne creature? Had I been onely wounded, or had my nature growne weak, ſome Phyſician might have eaſed me; had I been poor, ſome friends might have enriched me; had I been diſgraced, the King might have advanced me to honours, but was there ever ſorrow like to my ſorrow of ſoul? It is the God of mercy that ſhews himſelf diſpleaſed with me, it is the God of all grace and comfort, that hath filled my heart with the venom of his wrath; if there be any pitty or compaſſion in you, ſend help, and

ſuccour

succour such poor distressed souls; if a woman be in travail, and her strength faileth her, oh what bitter cries she puts forth! with that all her neighbours come to help her, and when they have done all they can, they pray to heaven for that they cannot do themselves.

And as it is with a man that is swounding away, they runne for strong cordiall water, and for this man, and that friend to succour him; and they cry all, Help, help for the Lords sake, he is clean gone; this is all well, it is a work of mercy and pitty.

But men, brethren, and fathers, you know not the heart-breaking sorrows that are in the souls of these poor creatures; he lies as it were in child-bed, and is in the very pangs of conversion, and his heart is even now at a hit! even now to be converted, and loosened from sin, and to have Christ brought into his soul; O that God would send some amongst you, that you might see some experience of it! Oh! saith the

the poor ſoul, Will theſe and theſe ſins never be pardoned? and will this proud heart never be humbled? thus the ſoul ſighes, mourns, and ſaith, Lord, I ſee this, and feel the burthen of it, and yet I have not a heart to be humbled for it, nor to be freed from it; Oh! when will it once be? did you but know this, it would make your hearts to bleed to hear him; it is not the ſwounding away of a man in a qualm; No, no, the ſword of the Almighty hath pierced through his heart, and he is breathing out his ſorrow, as though he were going down to hell, and he ſaith, If there be any mercy, any love, any fellowſhip of the Spirit, have mercy upon me a poor creature, that am under the burthen of the Almighty; O pray and pitty theſe wounds and vexations of ſpirit, which no man finds nor feels but he that hath been thus wounded.

It is the ſigne of a ſoul wholly denoted to deſtruction, that hath a deſperate diſdaine againſt poore wounded

wounded creatures ; O ſaith one, I hope you have hearing enough, have you not ? it may be you will tumble down into a Well, or hang your ſelf, will you not ? O fearfull ! is it poſſible there ſhould harbour ſuch a ſpirit in any man ? there is not a greater brand of a man denoted to deſtruction then this : I do not ſay onely he is ſtark naught for the preſent, but it is a fearfull brand of a man denoted to eternall deſtruction ; if the devil himſelf were upon earth, I cannot conceive what he could do worſe.

Rev. 12.4. When the woman was about to be delivered, the Red *Dragon* was there ready to deſtroy the child; and ſee what the *Prophet David* ſaith of

Pſ. 79.24, 25, 26. ſuch, *Lord poure out thy wrath upon the heathen that know not thee, & the Kingdoms that have not known thy name ; let thy wrathfull diſpleaſure take hold of them that adde iniquity unto iniquity, & let them not come into thy righteouſneſs, let them be blotted out of thy book.* What is the reaſon of this ? why did *David* make this

this imprecation, and say, Lord set open the gates of hel that thy wrath may fall upon the souls of such as these are? the text saith, *They persecute him whom thou hast smitten:* the Lord smites a poor sinner, and thou art ready to persecute him too; the Lord hath wounded him, and wilt thou stab him to the heart? Good Lord! adde iniquity to iniquity! The sin is marvellous, and the curse unconceivable.

When *Amaleck* met *Israel*, and took them at advantage, because they were weak and weary, *Remember* (saith the text) *what he did to thee in the way, how he feared not God*: & the Lord saith, *I remember what Amaleck did to the people of Israel: go therefore and blot out his name from under heaven, and kill all both young and old.* This is a true type of such as are enemies to the poor Saints of God, that are thus desolate and wounded in their Consciences; their being in the wilderness was a type of the Saints conversion; and their comming to Canaan was a type Deut. 25. 17.

type of the Saints arriving at the heavenly City Jerusalem.

Now canst thou jeere at the Saints that are thus wounded? and canst thou wound them further, and pierce them to the heart, and discourage them? The Lord will remember thee in the day of thy death, and as thou hast shewed no mercy, so shalt thou receive no mercy in that day. I have known many such opposers of God and his Grace, that have been forced to lay violent hands upon themselves, and when the Lord hath gotten some of them upon their sick bed, they lye roaring there; and the Lord layes his full wrath upon them: If there be any such in this congregation, I pray God let them see some sudden vein of his vengeance, that if it be possible they may find and feel the weight of this trouble of Conscience; that they themselves also may finde mercy from the Lord.

The second part of the Use is this; As we must pitty those thus wounded;

ded; so hereby we see the best way to send help to such as are wounded in their heatts; the wound is in the heart, therefore let the salve be applyed to the heart. It is in vain to tell a poor wounded soul of Hawkes or Hounds, or the like; he is not wounded in his body, but in his heart: the Physick must be applyed to the part diseased. If the head be sick or sore, you must not apply a salve to the arme; and if the breast be ill you must not apply a salve to the foot: so it is a vaine thing to offer riches, or pleasures, or profits, to a man that is wounded in hi conscience for sinne; the wound is not there: if the wound were in disquietnesse, then pleasures would cure it; if the wound were in poverty, then riches would cure him; if the wound were in baseneſſe and contempt, then honours would cure him. No, the heart is wounded, and the conscience is terrified in the apprehension of Gods wrath; And therefore apply the spirituall *balm of Gilead*, even the blood of Christ.

the cure is cleare that all the *Crosses* and *Crucifixes*, and *Agnus Dei* in the world, and all the Popish pardons can do no good to a wounded Conscience. There is never a Popish shaveling under heaven can cure a wounded soul, he cannot apply that spirituall salve that should comfort him; he may delude him, and leade him into the commission of sinne, but he cannot minister any true comfort unto him: thus they cure a poor Christian by fearing of his conscience, and make him sinne so much the more, and never be troubled for sinne; as if a man should kill a sick person, and say now he feeles no hurt: so it often falls out, that a man feeles no sinne, but yet he is not cured, because his sinne is not removed, and his heart unpacified in the blood of Christ.

Secondly, is it so, that the wound of a sinner is in his heart? then we have here a matter of complaint, that we may justly take up against the secure generation wherein we live; there is but little saving grace,

if

if there be no preparation for Christ, there can be no true evidence of grace, nor of Gods love in Christ; if there be no preparation for a building, there can be no building set up. The Lord be mercifull to a world of men that live in the bosome of the Church; if we had a fountaine of teares, with *Jeremie*, to bewaile this age in this respect, it were worth the while; and if the Lord should send some *Ezekiel*, and say to him, Go to such a Country, or such a Shire, and see if there be any do mourn for their sinnes, and comfort such, alas, what would become of a world of persons?

This is a bill of indictment against three sorts of people; it arraignes and condemnes such as never yet shared in this work of preparation and of saving sorrow, and therefore were never in Christ; these swarm in our streets. And first it falls mavellous heavy upon such as take contentment in their base courses, those loose Epicures and boone Gallants of our time, that go stag-

gering in our ſtreets, they are ſo farre from grieving for their ſinnes, that it is their greateſt vexation that they cannot commit ſinne, and have elbow-room to ſinne freely: O what a griefe it is to them to have a Miniſter check them, and that there is a law to puniſh them for ſinne! and whereas a ſinne ſhould be poyſon in their ſoules to wound them, it becomes as meat to nouriſh them: *They ſleep not except they have done miſchief*, (ſaith the Wiſeman) *and their ſleep is taken away unleſs they cauſe ſome to fall; they eate the bread of wickedneſs, and drink the wine of violence.* So farre it is from being poyſon unto them, and ſo farre are they from being troubled with ſinne, that it is their meate and paſtime to ſin. Juſt *Eſau* like; What did he? *When he had eate and drank, he roſe up to play*, and this was all he looked after: When he had paſſed away his title to heaven and happineſſe, and eſteemed of Chriſt and heaven no more then of a meſſe of pottage, he ate and dranke; his heart

Prov. 4. 16, 17.

Gen. 25.

heart was never touched for what he had done, he did not ſmite upon his thigh as *Ephraim* did, and ſay, *What have I done*? Have I ſold away my birth-right for nothing? You that know the world, you know there are many that ſit upon the Ale-bench, and ſweare, and drink, and raile againſt Gods ſervants, and are never troubled for it: Nay, the world is come to this paſſe, that it is their greateſt vexation, that they are hindered in their ſinfull courſes.

It was the guiſe of the old world: *Haman* went home ſick, becauſe he wanted the *cap* and *knee* from *Mordecai*: *Amnon* was ſick of inceſt, and *Ahab* was ſick of covetouſneſſe, and *Ahitophel* was ſick becauſe his counſell was not followed: The Lord of Heaven knowes, the adulterer is ſick becauſe he cannot get the heart and company of his queane; many a man is ſick of envy, it is rottenneſſe to his bones, yea many a man goeth up and down ſick of it, and is not quiet, becauſe

he cannot vent his rage againſt a faithfull Miniſter that checkes him. You ſwearers, do not your hearts riſe againſt the King and State, for making a law againſt that ſinne? Do you not hate the Conſtable and witneſſe that come in againſt you? you account theſe the greateſt plague to you in all the world; I appeale to the hearts of you all that heare me this day, Can you ſay you are troubled for ſinne, and yet grieve becauſe you cannot commit ſinne ſtill? Wo, wo to your ſoules that thus delight in ſinne. There are many that deſpight the Spirit of grace, and ſtick not to ſay, I did ſweare ſuch a man out of the houſe, and I did drink ſuch a man under the table dead: Read that place of the *Apoſtle*, and there you ſhall ſee your doome; and if there be any ſuch in your families, or amongſt your neighbours, throw this in their faces, and if they will go down to hell, let them go with pain, *that all they might be damned* (ſaith the text) *which believed not the truth, but had pleaſure*

1 Theſ. 2. 1.

pleaſure in unrighteouſneſſe. God is not partiall, but ſaith, *That all they might be damned*: it would almoſt ſhake a mans heart to think of it.

How many notorious vile wretches may ſay, Good Lord, what will become of our families, and villages? we are all oppoſers of God and his grace, ſhall *all be damned*? I dare not ſay what God will do to thee, the text ſaith ſo. This methinks might lie as poyſon and Rats-bane upon the heart of a ſinfull creature: the Lord in mercy look upon you, and make ſinne as lothſome and bitter unto you, as ever it hath been ſweet and pleaſant. You ſee how the matter will go with you: you that thus jybe and jeſt at the Saints, and ſport your ſelves in ſinne, the time may come that it will be a dry feaſt, as it was with *Dives* that was drunke, and *fared deliciouſly every day*, he had a dry feaſt in hell, and could not have a *drop of water to coole his tongue*. So it will be with you, you muſt either buckle and mourn for ſin, or elſe Luke 16. 25.

burne for ever.

Secondly, it condemnes ſuch as are in a faire ſtrain; ſuch are they that have a ſlight ſenſe of ſinne, but it never goes down to the heart; the skinne is ripped a little, but the kall of their heart was never broken for their abominations. *Naaman* was to waſh ſeven times in *Jordan*; ſo this water of godly ſorrow is of a healing nature, but theſe men do not rub and rinſe their ſoules in it, they onely dip their ſoules in a little ſorrow; but you muſt waſh it throughly and fully, if ever you deſire to have the leproſie of ſinne purged out. Men bathe their ſinnes with teares, but they do not drown them; they do as Parents do with their Childeren, they will correct them a little, and preſently cocker them again; ſo the hypocrite uſeth to trouble his corruptions, and complain of them, and vex them a little with ſorrow; but in the meane time cocker them and dandle them again. But ſin will not be ſo killed, and the heart will not be ſo eaſily broken; this kind of

of ſorrow is too ſlight and overly.

As it is with a debter that hath borrowed money, he will complaine he had an ill bargaine, and deſires that either he might have the debt abated, or the day put off, he puts it off with meer talking; ſuch a generation there are of whining hypocrites, that wil outwardly complaine of their corruptions ſtill: As *Ahab* did, he hated *Michaiah*; and afterwards he faſted and prayed, that he might ſinne more freely without ſuſpicion: So there is many a curſed hypocrite that lives in a faire courſe, and yet will cheat and lie, and deale marvellous unjuſtly; and then he will complain of his ſinne, and confeſſe, onely to bathe his ſinnes; but drown his ſinnes, and ſubdue them he will not; and this he doth that he may ſinne more freely again, it is but faſting and praying, &c. 1 King. 21.

O brethren, it is a deſperate hypocriſie, that ſorrow which God hath appointed as a meanes to purge our ſinne, ſhould be a meanes to cover our ſinne: will a few wambling

teares do the deed, and break the heart? is this acceptable ſorrow? you your ſelves are aſhamed of this work, and do you think God will accept of it? No, no, it is not the rending of the garments, nor the weeping of the eyes, that will do the deed; but you muſt break your hearts. If you onely cut off the legs or wings of a fowl, it will live for all that: ſo you cut off the armes or hands of ſinne, but ſo long as the heart is not wounded, and driven to any amazement for ſinne, it will live with you here and in hell too.

Oh do not cozen your own ſoules; it is not the teares of the eye, but the blood of the heart that your ſinnes muſt coſt; and if you come not to this, never think that your ſorrow is good: and therefore you that find your ſelves guilty, lay your hands upon your hearts, and ſay, Good Lord, this is my portion, the Lord knowes I have confeſſed my ſinnes, and yet have taken liberty to ſinne: but my heart was never burthened with this evill and vile-

vileneſſe of ſinne; and therefore to this day I never had this true ſorrow.

There is a third ſort of ſorrow which is the worſt of all, they are ſuch as heretofore have drunk deep of this ſorrow, and have been extraordinarily ſtricken, and yet they are growne ſo much the more hardened in their ſinnes by all theſe blowes that God hath laid upon them; theſe are in a deſperate condition, even ſuch as God hath made howle in the Congregation yet afterwards fall into the ſame courſes again, and return to their old byas, and now they can out-face God and his Miniſters and all, and think it a matter of baſeneſſe to be diſquieted in heart, as they have been: ſuch novices and childeren they were once, that they could not ſleep nor be quieted, but now they care not what all the Miniſters under heaven ſay againſt them; nay, they can fleere in our faces, and be drunk and vile, and be never troubled for it, they have gotten the skill of it:

This

This is the moſt fearfull condition that almoſt a poor creature can fall into.

Thou accounteſt it thy glory and credit that thou canſt beare all, and art metall of proof, and no bullets can pierce thee, thou waſt troubled before, but now thou haſt ſhaken it off; This I ſay is thy ſhame, and will aggravate thy condemnation nay, I take it to be one of the ſoreſt tokens under heaven of a graceleſſe heart; If thou haſt had thy conſcience awakened, and haſt been troubled for ſinne, and now doſt fly off, it is a ſign of Gods high diſpleaſure towards thee; thou takeſt the right courſe, as if God had invented a way to deſtroy thy ſoul, as you may ſee in *Eſay*, *Go thy wayes*, ſaith the Lord, *ſpeake to this people, but they ſhal not hear; make the heart of this people fat*: as though he had ſaid, there are a company of people in ſuch a place; go thy wayes to them, open their eyes, and touch their hearts, and awaken their conſciences, and when thou haſt done, then

Eſa. 6. 7, 8, 9.

then let their conſciences be ſeared and fatted, then they will go the right way to deſtruction; for if they would awaken, and ſorrow kindly, and repent, I muſt needs have them.

Let theſe men remember that it is a heavy ſign God hath forſaken them; methinkes this ſhould trouble their ſoules exceedingly, and force them to cry out, I am the man that have my heart fatted, and would not be touched and converted.

Now if all be true that I have ſaid, there are but few ſorrowers for ſinne, therefore few ſaved; here we ſee the ground and reaſon why many flye off from Godlineſſe and Chriſtianity: This is is the cauſe; their ſoules were onely troubled with a little helliſh ſorrow, but their hearts were never kindly grieved for their ſinnes. If a mans arme be broken and disjoynted a little, it may grow together again; but if it be quite broken off, it cannot grow together: ſo the terrour of the Law affrighted his conſcience, and a powerfull Miniſter

niſter unjoynted his ſoul, and the Judgements of God were rending of him; but he was never cut off altogether, and therefore he returnes as vile, and as baſe, if not worſe then before, and he growes more firmely to his corruptions.

It is with a mans converſion, as in ſome mens ditching; they do not pull up all the trees by the roots, but plaſh them: ſo when your come to have your corruptions cut off, you plaſh them, and do not wound your hearts kindly, and you do not make your ſoules feel the burthen of ſinne truly: this will make a man grow and flouriſh ſtill, howſoever more cunningly and ſubtilly. This lopping profeſſour grows more ſubtill in his wickedneſſe: the ſoul that hath been terrified for his luſts, he is now grown a plaſhed adulterer, an Alehouſe-haunter, he will be drunke more cunningly and ſecretly; and ſo he that hath been an open oppoſer of Gods children, will now jybe and jeſt at them in a corner, and when he comes amongſt his old

com-

companions, then he can vent out all his malice.

This is the reason why all wicked men that were in some good way of preparation of soul, they turn their backs upon Christ; even because they were never cut off kindly from their sins, but onely unjoynted, and that is the reason why they fall to their old corruptions again. This is the main cause of all the hypocrisie under heaven: there was never any soul that made profession, and falls againe, but the ground of it is here.

The third Use is for exhortation: If every sorrow will not do it, and if slight sorrow will not doe it, what then remains to be done? then if ever thou wouldst be comforted, and receive mercy from the great God, labour to take the right way, and never be quieted till you do bring your hearts to a right pitch of sorrow; let it never be said of you as it was of them in *Hosea*, *They have not cried unto me with their hearts when they howled upon their beds,* Use 3. Hos. 7. 14.

beds, they assembled themselves for corne and wine, but they rebell against me. Thou hast a little slight sorrow, but oh, labour to have thy heart truly touched, that at last it may break in regard of thy many distempers: the longer seed-time the greater harvest; and so howsoever this sorrow is troublesome now, it will be very comfortable in the end; and though it be tedious to lay all these cursed abomnations upon thy heart; yet it will not be harsh when the Lord remembers you in his Kingdom; it will never repent you that you have had your hearts humbled and broken, when the Lord comes to heal you: and it will never repent you that you have wept, when the Lord comes to wipe away all teares from your eyes. *Blessed are they that mourn, for they shall be comforted,* saith our Saviour; but *Wo to you that are at ease in Sion*: there is a time of mourning for sin; you cannot have ease and quietness alwaies, you had better now be wounded then everlastingly tormented. And therefore

Mat. 5.
Amos 6. 1.

if

if you desire to see the face of God with comfort, and to have Christ speak for you, and say, Come you poor heavy-hearted sinners, I will ease you; if ever you desire this, labour to lay load on your hearts with sorrow for your sins. Oh what comfort shall a poor broken heart find in that day! *David* saith, *A broken and contrite heart (O Lord) thou wilt not despise.* Psal. 51.

When men go into a far Country for merchandise, they will not take rattles and toyes for their money, but such commodities as they may get something by: so when the *Lord* comes for broken hearts, you must not think to put the *Lord* off with a little painted sorrow; No, no, it is a broken heart that the *Lord* will not despise. Would you know what kind of heart the *Lord* will accept and never cast off? *It is a broken heart*: tell your friends and neighbours of it, methinks you look as if you would find acceptance with God, and go to heaven; Oh then get an humble, lowly, broken

ken heart; the *Lord* regards not all rivers of oyle in the world; not an hundred thousand fasts; but it is a broken heart that God will blesse and glorifie.

Looke as it is with a womans conception, those births that are hasty, the children are either stillborne, or the woman most commonly dyes: so do not thou think to fall upon the promise presently; Indeed you cannot fall upon it too soon upon good grounds; but it is impossible that ever a full soul or a haughty heart should believe, thou mayest be deceived, but thou canst not be ingraffed into Christ: therefore when God begins to worke, never rest till you come to a full measure of this brokennesse of heart. Oh follow the blow, and labour to make this work sound and good unto the bottom; and then you shal be sure to receive comfort, as the *Prophet David* saith, *Our eyes are upon thee till thou have mercy on us.* Let your consciences be wounded throughly and kindly, & resolve not

Psa. 123. 2.

not to hear the curſed counſell of carnall friends, that ſay, What need you mourn? O poor fool; there is not any, even the civilleſt profeſſor in the Kingdome, but if God diſcharge his ſinnes at his heart as he could do, it were enough to make him go howling with ſorrow to his grave; therefore humble your ſelves before God, and never be at reſt, till the Lord ſhew mercy to your ſouls; never unburthen your ſouls before God eaſe you; and do not break priſon, for if you do, God will ſend after you with a witneſſe. No, no, when God hath put thee in priſon, breake not out till God ſend to deliver you, and then your hearts will be filled with comfort, ſoundly humbled, ſoundly comforted: If a man be loſt, Chriſt will ſeek him up and ſave him.

Now it may be ſome poor ſoul will ſay, How ſhall I bring my heart to this ſound work of ſorrowing for ſin? *Queſt.*

Anſ. I anſwer, when the Lord begins to work upon you, and you begin to ſee your corruptions, then poſſeſs your ſouls with the apprehenſion of the tickliſhneſſe of your condition wherein you are; this work is great and marvellous inward, and you may eaſily be deceived, and the danger is great if you be deceived: it is in this caſe with the ſoul, as it is with a ſhip on the ſea, when the Mariners paſſe by and ſee the rocks where ſuch and ſuch ſhips have been ſplit, and the men and all loſt, they are very wary to ſteer aright, to direct their Compaſſe aright; but neer ſands and rocks they will not come: So it is with this humbling of the heart, many have been cozened and deceived therein: therefore now hold this rule, Let that ſoul whoſe eyes God hath opened, and brought under his blowes (let ſuch I ſay) rather fear he is not ſound in the work, then fear that he ſhall not have eaſe; for every man ſaith, I pray you Sir comfort and refreſh me, and will God never

give

give me comfort ? But herein they go wrong ; many periſh becauſe they go off from this work ſo ſoon ; never did any periſh becauſe he received the work ſoundly. Therefore reaſon thus with thy own heart ; and ſay, Good Lord be mercifull to me, my condition is very tickle ; If now I be deceived, then farewell comfort.

Was not *Cain* and *Judas* vexed and diſquieted, and yet damned ?

This is a great point of wiſdom, & ſinks many a Chriſtian, (I know what I ſay.) As it is with childbearing, a woman when her throwes come often and ſtrong, there is ſome hope of deliverance, but when throwes go away, commonly the child dies, and her life too : So it is in this great work of contrition, which is nothing elſe but the childbirth of the ſoul ; when your throwes go away, take heed that your ſalvation goes not too. Once you could ſay, The Miniſter ſpake home to my heart, I remember the time full well ; Why then what becomes

comes of all your ſorrow? Can you be as carnall and as ſecure as ever? It is certain you are in child-bearing, but your throwes have left you, and your brokenneſſe of heart is gone, and therefore you are in an ill caſe, ſurely at ſome low ebbe of grace.

Again, if a mans heart be ſoundly broken, though he fall into ſome ſin, he may be recalled; but if he have not his heart ſoundly broken, he is undone. If the foundation be naught, the building muſt needs fall; So it is in this preparation of the ſoul for Chriſt, if this be naught, all comes to naught; therefore be ſo much the more fearefull of your ſoules, becauſe your condition is ſo much the more tickle in this then in any thing elſe, and rather deſire ſoundneſſe then quietneſſe.

2. Secondly, when God ſtirres, do you ſtirre your hearts too, be you ſtabbed further, and make the blow go deeper; therefore whereſoever any truth goeth

neer

neer to the heart, and awakens thee, look up to heaven, and bleſſe God for it, and labour to drive the nail home to the head, and make the ſalve worke to the bottome; and let me adviſe you to this, when your ſouls are wrought upon by any reproofs or admonitions, take that truth, and labour to maintain the power of it upon your hearts all the week long after; and let your ſoules be awed by it.

Thirdly, conſider what thy ſoul findes to be moſt evill and deteſtable, whether it be poverty, or diſgrace, or loſſe of liberty; and then if it be ſinne, (marke what I ſay) get up thy heart higher in the very apprehenſion of ſin as it is ſin: and let thy ſoul be more affected with the vileneſſe of ſin, then of any other hardſhip whatſoever: As thus: ſuppoſe thy heart be very proud, if ſhame and diſgrace befall thee, Oh how doth thy heart ſhake in the apprehenſion of it! thou canſt live no lon- 3.

ger

ger, except some honour come: Now sin is worse then shame, therefore look up to heaven, and say, Oh my heart did shake with shame, but sin is far worse; for, what if the Lord take away my honour, that he hath promised to such as fear his name? and what if he blot my name out of the book of life? therefore sinne is worst of all. This is certain, there is no evill the soul feares or findes, but sinne is the cause of it; but the separation of the soul from the Lord is the greatest evill, therefore sin is the cause of it; and therefore rest not till thy soul shake in the apprehension of it. This is the next way to be above punishment or any thing else.

Now I come to the fruits of godly sorrow, which are from these words, *They said to Peter and the other Apostles, Men and Brethren, what shall we do?* In these words there are three things presumed; and three things plainly expressed.

1. First, there are three things presumed, they did see themselves in a mise-

miserable and damnable condition, as if they had said: Hell is now gaping; it is but turning off the ladder, and we go to hell for ever, *Men and brethren what shall we do?*

Secondly, they themselves were ignorant, and could not direct themselves what to do to come out of this estate a nd therefore they said, *Men and brethren*, advise us what to do: if there be any help, ye know it. 2.

Yet still there is a secret kind of hope, and the heart suspects that it may and will be otherwise with them; they do not say, there is nothing to be done: no, they say, *What shall we do?* surely there is some way to find help, if we could tell it. 3.

Again, there are three things plainly expressed in these words, they make an open and plain confession of their sins, when they were sick at the heart, they could make open confession, and lay the hand upon the sore, and say, if there be any vile wretches under heaven we are they.

Secondly, a thorow resolution against sins, & a hatred of the same, as

if they had ſaid, We are reſolved to do any thing, whatſoever it is, we care not, ſo we may thwart our ſinnes.

The laſt thing expreſſed, is a ſequeſtration of the ſoul from this ſinne, the ſoul falls off from them and bids farewell to all curſed courſes.

Firſt, I come to the three things preſumed; and becauſe I ſhall have occaſion afterward to handle the two former, I will begin with the laſt of the three, which is this, *Men and brethren, what ſhall we do?* Surely there is ſome courſe to be taken, is there not? You that are *Gods Prophets*, tell us if there be any hope for ſuch poor diſtreſſed ſinners as we are.

Doct. So the Doctrine is this, there is a ſecret hope of mercy, wherewith God ſuppotts the hearts of thoſe that are truely broken-hearted for their ſinnes; howſoever theſe men did ſee themſelves miſerable, yet they did not throw off all, and ſay, *Men and brethren*, there is no hope for

for us, therefore we will hear no more; but seeing we must go to hell, we will take our pleasure while we live here in the world, while we may, and if we must be damned, we will be damned for something: No, these people had some hope that they should find mercy, the Lord will not quench the smoking flax, but kindles it further, and the Lord drawes on the work of the soul, and plucks it to himself, and makes it look up to him, and waite upon him for help and mercy.

I confesse it is true that sometimes the soul in some desperate fit, (and in some horrour of heart, when temptation growes violent and long, and the distempers of a mans heart stirre exceedingly) may seem to cast off all, and resolve with *David* when he had been long pursued by *Saul*, *I shall one day fall by the hand of Saul*; So the soul saith, God will one day leave me, and I shall perish: And as *David* saith in another place, *All men are lyars*, that is, Psal. 77. 6, 13.

is, they ſaid, I ſhall be King of *Iſrael*, but they are all deceived; *They are all lyars*; but it was in his haſte, in a proud, impatient, haughty humour.

This is our nature, if God buckle not to our bow, and heare us not even when we will; then (in a proud humor) we are apt to ſay, Oh my ſinnes will never be pardoned, and I ſhall never get ground againſt my corruptions. A man that is in a ſwoun lyes as if he were dead, but yet he comes to himſelf again, and lookes up and ſpeakes; ſo however the ſoul in ſome unruly humour is driven to a ſwoun, and thinkes it impoſſible to find mercy, or overcome his corruptions; yet ſtill he recovers again, and the ſoul that is truly broken for ſinne, is upheld; as *Jonas* ſaid, *I am caſt out of thy preſence, I am even ſinking, yet will I look towards thy holy temple*; So howſoever the ſoul may be over-whelmed in a drunken fit of pride, or impatience; yet after the ſoul hath prayed, it ſaith, I will waite upon God for mercy.

Jonah 2. 4.

God

God deales with poor ſinners in this caſe, as men do that pound precious powder, as Bezar ſtone, or the like, to make ſome potion withall, they will break it, and pound it all to peeces, yet they cover it up cloſe, and will not loſe the leaſt ſand of it; as they break it, ſo they keep it cloſe that none be loſt: So when God doth purpoſe to do good to your ſoules, he will break you and melt you; and then you think he hath caſt you off in his anger: No, no, he is pounding of you, but he will preſerve thoſe ſoules notwithſtanding, and will not loſe ſuch poor ſinners whom he purpoſeth to do good unto.

The ſoul hath many ſhakings.

As it is with pocket-Dyalls, a man may ſhake them this way and that way, but they are ſtill north-ward by vertue of the Load-ſtone; ſo there are many ſhakings in the ſoul, ſometime it feareth God will not be merciſull, ſomtimes it hopes that he wil; thus it is toſſed to and fro, but ſtill it is heaven-ward, and there is a hope that it may be otherwiſe: For

the Lord holds the ſoul by a ſecret vertue to himſelf, and drawes the heart to ſeek for mercy.

When the Prodigall child was brought to a deſperate ſtraite, he began to conſider what he had done, whereas before he ſaid, Shall I ever be a ſlave in my fathers family? But at laſt when all was ſpent, what doth he do? he ſaith, It is true, I can look for no help and favour, and I cannot tell whether my father will receive me or no; yet *my Fathers ſervants have bread enough, and ſhall I ſtarve for hunger?* O wretch that I am, I have left a kind fathers houſe; yet, come what will, *I will home again, and ſay, Father, I have ſinned:* Thus the ſoul thinkes with it ſelfe, Oh the many ſweet and gracious calls that I have had! how often hath Chriſt come hom[illegible] heart, and deſired entrance, [illegible] yet I ſhut the door upon him? ſhall I now go home to the Lord Jeſus Chriſt? How juſtly may he reject me that have rejected him? he may damne me, and

Luk. 15. 18.

and yet he may ſave me; and therefore I will waite upon him for mercy: thus the ſoul will not off from God, but it hath a ſecret hope wherewith the Lord keeps the heart to himſelf.

The Reaſon is, becauſe unleſs the Lord ſhould leave this hope in the heart, it would utterly be overthrowne with deſpaire: You that make nothing of your looſe thoughts and vain ſpeeches, I tell you, if God did ſet but one ſinfull thought upon thy heart, thy ſoul would ſink under it, and the Lords wrath would drive thee to deſperation: were it not that the Lord doth uphold thee with one hand, as he beates thee down with the other, it were impoſſible but the ſoul ſhould deſpair, (as the Proverb is,) But for hope the heart would break. Who can ſtand under the Almighty hand of God, unleſſe he doth uphold him? *God* hath broken off the ſinner by this ſorrow, but he will not throw him to hell: As the Gardiner cuts off a graffe to plant it into a new *Rea.* 1.

ſtock, not to burne it: So the Lord cuts off a ſinner from all abomination, but he will not caſt him into hell, the *Lord* melts the heart of a poor ſinner, but conſumes him not, but as the Goldſmith melts his gold, not to conſume it all away, but to make it a better veſſell: So the Lord melts a poore ſinner to make him a veſſell of glory: the Lord will fire thoſe proud hearts of yours, and clip off thoſe knotty luſts, but if you belong to him, he will leave a little remainder of hope, that you may be formed and faſhioned, not conſumed.

It is the argument of the Lord by the *Prophet*, *He will come and dwell with, and refreſh the broken ſoul, and he will not contend for ever, leſt the Spirit ſhould faile before him*: If the Lord ſhould let in but one ſcattering ſhot of his vengeance into the heart, it were enough to drive the ſoul to deſpaire; but God will lay no more upon us then will do good to us.

Eſa. 57. 16.

Rea. 2. Secondly, if the Lord did not leave

leave his hope in the heart, a mans endeavours in the use of the means would be altogether killed: if there be no hope of good, then there is no care of using the meanes whereby any good may be obtained. Good is the load-stone of all our endeavours; a man will not labour for nothing: *despaire* kills a mans labours, and pluckes up the root of all his endeavours. If there be any good present, hope makes us labour to increase it; if any good be to come, hope labours to attaine it: But good there must be.

So hope provokes the soul to use the meanes, and say, I am a damned man, but if there be any hope, I will *pray*, and *hear*, and *fast*; Who knowes but God may shew mercy to my poor soul?

1. We may here take notice of the marvellous tenderneſſe, and the loving nature of God in dealing with poor sinners; that in all his courses of justice remembers some mercy; and in all the potions of his wrath still he drops in some cordials *Use* 1.

of comfort: he deales not with us as he might, but ſo as might be moſt comfortable every way, and uſefull to work upon our hearts, and to draw our ſoules home unto himſelf. Should the Lord come out againſt a poor ſinner, and in his wrath let flye againſt him, his ſoul would ſink down under him: but bleſſed be God, that he doth not deal with our hearts as we deſerve; if he were as rigorous againſt us, as we have been rebellious againſt him, we ſhould ſink in ſorrow, and fall into deſpaire, never to be recovered any more.

But as the Lord batters us, ſo he relieves us, as we may ſee in *Saul*, he had gotten letters to Damaſcus,
Acts 9. and now he hoped, being Generall of the field, to bind and to impriſon all, and he would not ſpare the poor Chriſtians a jot; but Chriſt meets him in the field, and threw him down, and might have killed him too; but the Lord deſired rather that he might be humbled then confounded: I cannot reade that ever

ever he ſhewed his letters, but laid all flat down before the Lord, and ſo was accepted; the Lord ſhewed him his mercy, yet he lets him not periſh there, but gives him a little creviſe of comfort.

When the Lord dealt with the children of Iſrael, he ſaid, *I wil allure her, and bring her into the wilderneſs, and there I will give her the valley of Achor for the door of hope. When Achan was ſtoned for ſtealing the wedge of gold*, the Iſraelites called it the *valley of Achor*, and ſo it is called to this day. Hoſ. 2. 15. Joſ. 7. 24.

The valley of *Achor* is the valley of trouble, of ſtoning. So the Lord doth here; he draweth the ſoul into the wilderneſſe of ſorrow for ſinne, but doth he leave the ſoul there? no, there is the door of hope alſo, and there the ſoul ſhall ſing as in former times. And hereupon the ſoul ſaith, There is ſome hope that God will do good unto me for all this; there is hope the Lord is melting me, to make me a veſſell of glory: that is a gloomy night when there:

there is neither Moon nor Candle to be seen: so though the soul be marvellous gloomy and heavy, yet there is some creviſe of light and consolation let into the heart, still chearing and refreshing it: the Lord knowes what metall we are made of, and *remembers that we are but dust*: therefore he so corrects us, that he may leave an inkling of mercy and favour in our hearts. Ps. 103.

O therefore let us admire and blesse this good God, and not quarrell with his Ministers, nor providence, and say, Other men have comfort, and therefore why am I so troubled and disquieted? How now? it is endlesse mercy that thou liv'st, therefore down with thy proud heart, and stifle those distempers of spirit, and say, The Lord hath broken and wounded me, but blessed be his name, that I may come to Church, and that he hath not dealt with me as I have deserved, but in goodnesse and mercy; I hope God in his season will do good to my soul.

Second'y,

Secondly, let us be wiſe to nou- *Uſe 2.*
riſh this ſame bleſſed worke in our hearts for ever; let us have our hearts more and more ſtrengthned, becauſe thereby our hearts will be more and more inabled to bear and undergo any thing; if you have but a little glimpſe of hope, cover it; and labour to maintain it, and if ever God let in any glimpſe of mercy into our hearts, let it not go out: it is ever good to take that way that God takes; the Lord ſuſtaines our hearts with hope: hope is the ſinewes of the ſoul, therefore ſtrengthen it.

As a Mariner that is toſt with a tempeſt in a darke night, when he ſees no ſtarres, he caſts anchor, and that cheares him; this hope is the anchor of the ſoul, whereby it lookes out, and expects mercy from God: the poor ſoul ſeeth no light nor comfort, nothing but the wrath of an angry God; and he ſaith, God is a juſt God, and a jealous God; even that God whoſe truth I have oppoſed is diſpleaſed with

with me, then the ſoul is toſſed and troubled, and runns upon the rocks of deſpaire; how ſhall the ſoul be ſupported in this condition? You will find this true one day, therefore look to it before: you vile drunkards are now ſayling in a fair gale of pleaſure, and carnall delight, but when the Lords wrath ſhall ſeize upon you, when he ſhall let in the flaſhes of hell fire, then you are toſſed, ſometimes up to heaven, now down to hell: therefore caſt anchor now, and this hope will uphold you, for this *hope is called the anchor of* Heb. 6. 19. *the ſoul.* Thou doſt not yet ſee the Lord refeſhing of thee, but it may be otherwiſe. The people of *Ninive* ſaid, *Who knowes but God may repent?* Jon. 3. 9. this upheld their hearts, and made them ſeek to the Lord in the uſe of the meanes, and the Lord had mercy on them. If you belong unto the Lord, he will come againſt thoſe drunken proud hearts, and rebellious hearts of yours, and dragge them down to hell, and make them ſorrow for their ſinnes. And remember

ber this against that day, *Who knows but the Lord may ſhew mercy*? and therefore yet hear, and pray, and faſt, and ſeek unto him for mercy. We fence thoſe parts of our bodies moſt that are moſt precious, and the hurt whereof is moſt dangerous. Hope is called the *helmet of Salvation*, and the aſſurance of Gods love is the head of a Chriſtian; now take away a Chriſtians head, and he is clean gone: the devill ever labours for that, and ſaith, You come to heaven? prove it: Lo, think you God hath need of drunkards & adulterers in heaven? and will God provide a Crown of glory for his profeſſed enemies? Hath God made heaven a hogs-ſtie for ſuch unclean wretches as you are? No, no, there is no ſuch expectation of mercy: This wounds the head of the ſoul; but *hope* is the *helmet* that covers the head of a Chriſtian, makes him ſay, I confeſſe I am as bad as any man can ſay of me: heaven is a holy place, and I have no goodneſs at all in me, yet there is hope the Lord may

1 Theſ. 5. 8.

may break this proud heart of mine, and take away these distempers of spirit : Now by this means the head of a Christian is kept sure.

But some will say, How shall we maintain and cherish this hope in our hearts ?

Ans. Meanes how to maintain our hope, when God seemes to walk contrary to us,

The means are especially three. 1. First, take notice of the *All-sufficiency* of God, as he hath revealed himself in his Word ; say not as many do, I cannot conceive it, or I cannot find it ; but what doth the Word say ? Is not God able to pardon thy sins ? (away then with those, I cannot conceive it, and the like:) Is there any thing hard for me, saith God ? Whatsoever thy estate is, there is nothing hard to him that hath hardnesse at command ; when our Saviour said, *It is as easie for a Camel to go through the eye of a needle, as for a rich man to go into heaven*; Good Lord, said they, *Who can be saved?* but Christ said, *With God all things are possible* ; If you look unto man, how he is glued to the world,

Mat. 15. 24.

so

ſo that all the Miniſters under heaven cannot pull him away, but ſtill he will lie, and cozen; Reaſon and Judgement cannot conceive how this man ſhould be ſaved, but with God all things are poſſible: See what the *Apoſtle* ſaith, *Abraham above hope believed under hope, that he ſhould be the Father of many Nations*; This he did, becauſe he knew he which had promiſed was able to performe it; and this did feed his hope, he did believe above hope in regard of the creature, under hope in regard of God. As if he had ſaid, I have a dead body, but God is a living God; and *Sarah* hath a barren womb, but God is a fruitfull God. Rom. 4. 18, 21.

It may be thou ſayeſt, If any exhortation would have wrought upon me, then my heart might have been brought to a better paſſe; but can this ſtubborn heart of mine be made to yield? And can theſe ſtrong corruptions of mine be ſubdued?

Howſoever thou canſt not do it, *Anſw.* yet

yet God can quicken thee, and although thou be a damned man, yet he is a mercifull God: this all-sufficiency of God is a hook whereon our ſouls hang; when the *Apoſtle* had prayed that the minds of the *Epheſians* might be opened, and that they might be able to know the love of Chriſt; becauſe ſome one might ſay, How ſhall we know that which is above knowledg? the text
Eph. 3 19, 20. ſaith, *Now to him that is able to do abundantly above what we can think or aske, according to his mighty power that worketh in us, to him be glory.* As though he had ſaid, Though you cannot think or aske as you ſhould, yet God is able to do exceedingly abundantly more then we can think or aske: ſo then no more but this, we are not able of our ſelves to think a good thought, yet there is ſufficient power in God, and though we are dead-hearted, and damned wretches, yet there is ſufficient ſalvation in God. Let us hang the
Meanes handle of hope on this hook.

2. Secondly, the freeneſſe of Gods pro-

promiſe marvellouſly lifts up the head above water; as the begger ſaith, The dole is free, why may not I get it as well as another? This ſometimes daſheth our hopes: when the ſoul begins to think what mercy is offered, he ſaith;

Obj. Oh! many are they that have it; could I fear God as I ſhould, and ſeek for mercy as I ought, then there were ſome hope; but I have no heart to endeavour or deſire after any mercy, and I cannot bring my ſoul, nor ſubmit my will to yield, and therefore ſhall I ever have mercy?

Anſ. Why not thou too? Doth God ſell his mercy? No, he gives it freely, God keeps open houſe: Oh the freeneſſe of that mercy and goodneſſe that is in God! he requires nothing of thee to procure it, but he ſhews mercy becauſe he will ſhew mercy; thou haſt no will, but God hath a will, and his ſhewing of mercy depends not on thy will, but upon his own free will: It is true, God will make a man will, and break

break his heart, becauſe no man otherwiſe can be ſaved; but it is as true, that *Chriſt* will give you brokenneſſe of heart as well as heaven and ſalvation. *I will take away the heart of ſtone, and give you a heart of fleſh, and cauſe you to walk in my wayes*, ſaith the Lord. Hold this truth in thy ſoul; As there is no worth in the ſoul that can deſerve any thing at Gods hands: ſo there is no ſin (the ſinne againſt the Holy Ghoſt onely excepted) that can hinder the freeneſs of Gods grace from ſaving us: if thou belong to him, he will hale thee to heaven, and pull thee from hell, he will make thee lye in the duſt, and wait for mercy, and come groveling for his grace, and that freely, without any thing on thy part: *Who is a God like to thee* (ſaith *Micah*) *who pardoneſt iniquity, becauſe mercy doth pleaſe thee?*

Ezech.36. 26.

Mich.7. 18.

The *Lord* ſheweth mercy, not becauſe thou canſt pleaſe him, but becauſe mercy pleaſeth him. And in *Eſay* he ſaith, *I am he that blotteth out thy offences, for my own name ſake.*

Eſa.43. 24,29.

But

But the ſoul may ſay, they were Gods people that did humble themſelves, and they had hearts to fear him. *Obj.*

See that in the twentie fourth verſe, *Thou haſt brought me no corn, neither haſt thou filled me with the fat of thy ſacrifice; but thou haſt wearied me with thy traſgreſſions:* yet the Lord ſaith, *I am he that pardoneth thy ſins:* Thou ſayeſt if thou couldſt pray, and humble thy ſelf, there were hope of mercy; the text doth not ſay, It is a ſinner, but it is I, a God, that muſt do it, this is the freeneſſe of his grace. *Anſ.*

But ſome may object, Is it poſſible that a man ſhould receive any mercy, and yet be ſo ſtubborn and rebellious? This makes way for drunkards to live as they liſt, and yet think to go to heaven. *Obj.*

I anſwer, it is true, the Lord will pardon them if they belong to him, but he will do it with a witneſſe: the Lord will douſe that ſoul of thine in the vein of his vengeance, but he will pardon thee too: God will *Anſw.*

will pardon thy ſin in Chriſt, but he will make thee feel the bitterneſſe of ſin firſt.

Meanes 3. Laſtly, conſider the abundance of mercy and goodneſſe that is in God, whereby he not onely ſtrives with us in the midſt of all rebellions, but he is more mercifull then we are or can be rebellious: this helps the heart of another thing that cuts it; for when the ſoul ſeeth all his ſins for number, for nature, ſo many, and ſo abominable, he ſaith;

Obj. Can mercy be ſhewed to ſuch a wretch as I am?

Anſ. Yes; for as God is *All-ſufficient*, and his promiſe free, ſo he hath plenty of mercy for the worſt, he exceeds in mercy all the ſins that can be, (except that againſt the Holy Ghoſt) and therefore the ſoul throwes it ſelf upon this, the *Apoſtle* ſaith, *Where ſin abounds, grace abounds much more*: leſt any man ſhould ſay, *Let us ſin that grace may abound*; the text ſaith in another place, *Whoſe damnation is juſt*. This knocks

knocks off the fingers; though a ſinfull wretch abuſe God and grace, yet mercy will overcome the heart in this caſe, but it will coſt him dear; though thou turneſt the grace of God into wantonneſſe, the Lord will turn that wantonneſſe of thine into bitterneſſe; the Lord will ſting that heart of thine one day, and make thee ſee whether it be good to forſake mercy when it is offered; it will be eaſier for *Sodom* then for thee, when thou ſhalt ſee a company of poor *Sodomites* fry in hell; howſoever God may bring thee to heaven, yet he will make thee fry in hell, and he will make thee think a *Sodomite* to be in a better condition for the preſent then thou art.

Obj. But ſome will ſay, God cannot in juſtice ſave ſuch a wretch as I am.

Anſw. For anſwer to this, ſee what Saint *James* ſaith, *Mercy rejoyceth*, or triumpheth, *over juſtice*: howſoever *Juſtice* ſaith, he muſt be plagued, yet *Mercy* ſaith, Chriſt hath made a plentifull ſatisfaction for him: ſo thenif God be *all-ſufficient*, and his pro-

promiſe free, and his mercy ſuper-abundant, then we may be ſtirred up to hope for mercy from God, our hearts may be ſupported herein for ever.

Now I come to ſome other particulars that are plainly expreſt in our text.

Firſt, they made a free and open confeſſion of their ſins, they did not ſtay till the *Apoſtles* went to their houſes, but they went to them, and ſaid, *Men and Brethren*, you have ſpoken againſt the ſin of murther, and we confeſſe we are guilty of this ſin.

Doct. The Doctrine from hence is this; When the heart is truely broken for ſin, it will be content to make open and free confeſſion thereof: or thus; Sound contrition brings forth bottom-confeſſion. *Men and Brethren, what ſhall we do to be ſaved?* as if they had ſaid, The truth is, we have heard of the fearfull condition of ſuch as have killed the Lord Jeſus, and we confeſſe whatſoever you have ſaid, he was perſecuted by us, and

and blaſphemed by us, we are they that cryed, Crucifie him, crucifie him; we would have eaten his fleſh, and made dice of his bones; we plotted his death and gloried in it; theſe are our ſinnes, and haply a thouſand more that then they revealed; and this is remarkable, *They go to Peter and the other Apoſtles*, they did not go to the *Scribes* and *Phariſees*, and that curſed crew.

Whence obſerve this by the way, *Note.* when the ſoul is thus truly broken, generally it will never repaire to ſuch as are carnall and wicked men; for theſe people knew that the *Scribes* and *Phariſees* had their hands as deeply inbued in Chriſts blood as themſelves; and beſides they knew them to be ſuch naughty packes, that they would rather encourage them in their ſinnes, then any way eaſe them, and recover them from the ſame: therefore they went to the *Diſciples*, becauſe they were holy and gracious perſons, and willing to ſuccour them; and it is certaine, that ſoul was never truly broken

for ſin, that goes for hel, to ſuch as are guilty of the ſame; it is ſuſpicious that theſe men go not onely to ſtop the mouth of conſcience awakened. You ſee our converts here went to the *Apoſtles*, not to the *Scribes* and fellow-murtherers. But this by the way onely; I go on in the former point.

A broken-hearted ſinner knowes more by himſelf then any man can do; when a man is pinched with famine or drought, he will open his wants fully and freely; and ſo a man that is ſick, and hath ſome heavie diſeaſe upon him, will tell of more paines and gripings then any Phyſician can do: So it is with the ſoul that is deadly ſick in the ſight of his ſins and abominations.

Queſt. But may not a wicked man that never was truly broken-hearted make a large and open confeſſion of his ſins?

Anſ. I confeſſe that in the horrour of conſcience he may do it, but with the *dog* he returnes to his former *vomit*, & with the *Sow* to her *wallowing*

in the mire; the Hog that is kept in a clean medow, will look somewhat white, but if he comes from thence, he will lye down in the first durty puddle he comes at; so there are some sinners that have been well trained up, and live in a good family, they are a little cleansed; but when they come to live among wicked companions, they grow as prophane as the rest; and yet all this while they are hogges, and will murmur at others that are more holy then themselves; Now the dogge is he that hath had his eyes opened, and his conscience awakened, and some horror laid upon his soul, and this doth make him disgorge himself for a while, to ease him of his horrour; but when that man returnes to his sinnes, he will snarle and bite too, and fall heavily upon Gods people, so much the more because he hath confest his sins; thus it was with *Judas*, he swallowed down his *thirty pence*, but God made him come and acknowledge his sin, and take shame to himself, &c

yet a *Judas*, a devill, and at this day in hell. I tell you, this his confeſſion out-bids moſt people in our generation; the fiſh is content to nibble at the baite, and ſo is taken with the hook, and when it hath the hook and baite too, it would be rid of both: ſo when horrour of conſcence hath faſtned upon the ſoul of a man becauſe of ſinne, he could be content to vomit his ſinne and all up, and yet he is a very beaſt.

Queſt. But doth hearty confeſſion argue true *contrition?*

Anſw. I anſwer, there is a kind of confeſſion which no man attaines unto but he hath a broken-heart; *Judas* nor no carnall heart under heaven comes to this, and you muſt know there is no word ſpoken by the one but may be ſpoken by the other, and therefore the difference is not from the words, but from the inward frame of the heart. And for the opening of this truth I will propound and ſhew theſe two things.

Firſt, the confeſſion of a poor broken-hearted ſinner.

Second-

Secondly, I will ſhew you when the Saints of God are called to confeſſe.

For the firſt, the difference betweene the true and the falſe confeſſion, is diſcovered in theſe three particulars.

1. Difference betwixt true and falſe confeſſion of ſins.

Firſt, they differ in the end, a broken-hearted ſinner confeſſeth his ſinnes, that he may take ſhame to himſelfe, and glorifie God; this is the frame of the ſoul that truly confeſſeth his ſinnes, he doth it to honour the *Goſpel* which he hath ſo much diſhonoured, to diſcover the vilenſſe of his perſon and of his ſinne that he hath ſo much ſet up; he is willingly content that the glory of it may be Gods, and the ſhame his own. Conſider that paſſage of the good *Theefe* upon the *Croſſe*, when the reprobate was going to be executed for his ſinne, he railed upon Chriſt, (whence obſerve by the way, a wicked man will be a wretch though he ſhould go to hel preſently) now when he was railing, ſee what the *good theef* replies;

Luk. 23. 40. *Note.*

Feareſt thou not God? we have ſinned and are juſtly puniſhed for our ſinnes, to dye and go to hell too, if God be not the more mercifull; this man you ſee, was content to fall out with himſelf and his ſinnes, and to honour the juſtice and holineſſe of God in condemning of him. It is
Ezek. 16. 16. ſaid in *Ezekiel*, *They ſhall remember their ways that were not good, and ſhall be aſhamed*, that is, they ſhall take ſhame to themſelves, they ſhall not ſhrinke for the ſame: a gracious heart cannot tell what to do to make ſinne and it ſelf baſe enough before God, that his ſoul and ſinne may fall out one with another, as
Luk. 19. 28 in the example of *Zacheus*; whereas the confeſſion of a carnall hypocrite comes not ſo currantly off, it flicketh in his teeth, he begins to confeſſe ſomething, and then he ſtands; he ſaith ſomething, and calls it back again, and is loth to take any ſhame for the evill committed; and therefore haply he will come when he is called, and go away and confeſſe nothing at all; Nay, if a Mini-

Minister heare any thing of him, he will hide it and tell a flat lye, rather then take shame to himself for it: it is true, a carnall hypocrite may confesse sometimes to give the Minister content, as commonly such do; he may confesse, to get inward with a man, and to get commendations; nay, he may confesse, to sinne more freely without suspicion; for charity believes this, that when a man hath confessed his sinne, he will never sinne in that kind again; nay, sometimes he doth it to stop the mouth of conscience, and therefore when conscience is full of horrour, to quiet conscience, and to still the clamor thereof, he is content to reveale his sinne, that so he may have some secret peace for his sinne: thus farre they differ in their ends.

Secondly, they differ in their grounds: the cause and ground of a broken-hearted sinner, it is from the loathsomnesse and vilenesse that the heart seeth in sin, and therefore it confesseth to free it self from that 2.

ſinne, and to let out all the e abominations that are ſo loathſome and tedious to him; as the ſinner that is truly humbled is to confeſſe all his ſinnes, ſo eſpecially thoſe that are moſt loathſome and ſecret, even thoſe ſinnes whereby the heart hath been moſt eſtranged from God: for as before the ſoul did confeſſe ſinne freely, becauſe he was content to take ſhame to himſelf, ſo now he doth it to rid himſelf of the ſame. Then a man feeles ſinne kindly, when it goeth to the very inwards of the ſoul; it is in this caſe with a broken-hearted ſinner, as it is with that part of a mans body that is impoſtumed, or the like; when the impoſtume is ripe, if it be launced to the quick, the very coare and all comes out; but if it be pricked with a pin, there may ſome corrupt matter come out, but the coare remaines yet in ſtill: ſo it is with an impoſtumed heart, when a man is truly pierced with his abominations, he is content to lay open the moſt inward corruptions of all, that there

may

may be a perfect killing of all: nay, it labours to sweep out the most secret sinnes of all, without any ifs, or ands, and he saith, Oh this proud, wretched, adulterous heart of mine, hath been my bane, and it will be my destruction for ever, if God be not more mercifull! now the coare and all comes out; whereas the hypocrite that feeles onely the feare, and horror, and punishment of sinne, executed or threatned, he confesseth no more then may procure his ease, he desires not so much to have his corruptions removed, as to be freed from horrour; And therefore a hypocrite will scum over all his confessions, his talk will be a hundred miles from his sinnes, he never comes to that main sinne which keeps his heart from God; and it is remarkable, one man complaines he is troubled with wandring thoughts in hearing the word, & his soul is taken aside with strange distempers; but follow that soul home, and you shall commonly find some base corruptions that take up his heart;

The hollow hearted confession of hypocrites.

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The hollow hearted confeſſion of hypocrites.

heart; and another man complaines of his hard heart, it ſtirres not at the word of God, and Gods judgements do not melt him, when in the meane time he nouriſheth that pride and ſelf-uncleanneſſe, that is the cauſe thereof, and there are many beſides theſe: as it is with a dogge, he doth not gorge up his meate becauſe he loathes it, but becauſe his ſtomach is troubled with it, and therefore when his pain is over, he takes it with greedineſſe again; ſo it is with an hypocrite, his heart is burthened with extreme ſorrow, and therefore he throwes out ſo much as did trouble and gall his conſcience, and may work him ſome eaſe; but afterwards he returnes to it again; and this is the cauſe why we have ſo many revolters, & back-ſliders, after ſuch often confeſſions, they confeſſe onely to eaſe themſelves of the horror, and therefore when the horror is gone, they fall to their old ſinne againe, whereas a ſound Chriſtian doth confeſſe his ſinne, onely from the loath-

loathſomeneſſe of it.

Thirdly, the ſoul that is truly broken, makes confeſſion with an inward reſolution never to meddle with ſinne any more; yet all this while the ſoul is full of fear and ſuſpition, for fear of falling into thoſe ſinnes again, therefore it deſires rather to diſcover it ſelf by deſires and wiſhes, then any confidence in it ſelf; and therefore the ſoul ſaith, O that the Lord would once give me power againſt theſe corruptions! Oh how happy ſhould I be! but alas I have no power of my ſelf; the ſoul is willing to fling it ſelf into the armes of Gods mercy, and to commit himſelf wholly to the meanes of grace, that God may get himſelf honour by him; onely he deſires him to be good unto him by giving of him power againſt his corruptions. 3.

Whereas the hypocrite that is in feare of ſome judgement, and the wrath of God hath ſeized upon his ſoul, that he may get eaſe, will promiſe any thing, and be marvel-

lous;

lous open, and yet confident in himself, and say, If God would give me health and raise me up again, all the world shall see I will be a new man, and they shall see how holy, and how carefull, and how exact I will be: yet poor soul, when he is out of his trouble, he returnes to his vomit, and is worse then before, and so much the worse, because he hath made an open confession. As it is with a debtor, an honest man comes freely and doth acknowledge his debt, and desires the Creditor to satisfie himself with his body and goods, he desires he may be no loser by him, he suspects he shall not be able to pay him, but he hopes, so farre as he is able, to give him content; but another cunning mate promiseth to pay all, if we will give him further day, but intends no such matter. Just so it is with a soul that is truly broken for sinne, he layes himself in Gods presence, and referres himself into Gods hands, and saith, The truth is, Lord, I know, this proud cor-

corrupt heart of mine will not yeeld, it will deceive me: I am afraid I shall not be able to walk holily: take this heart of mine, and do what thou wilt with it, onely purge out my sin and corruption: this is the manner of his confession.

But, is every man bound thus freely and openly to confesse his sins? I answer, the Doctrine saith, When he is called to it. But you will say, When is a man bound and called to make confession? *Obj.*

For answer, I will shew it in four Conclusions. First, when the soul hath had a true sight of sin, and hath confessed it to the Lord abundantly, and through Gods mercy hath gotten some assurance of the pardon thereof, then he need not look to men for pardon, because the end of confession is accomplished already. A man therefore confesseth his sin, that he may find some help against it: not that a Minister can absolve or pardon any (as the Popish shavelings imagin) but *Answ.* When a man is bound to confess his sins. 2.

but that he may have the direction, help, and prayers of a godly Minister.

2. Secondly, if we have wronged any body that we have converſed withall, though God hath pardoned the ſin; yet we are to confeſſe it, that we may make peace, and pray one for another; this is the meaning of Jam. 5. 16. that place, *Confeſſe your ſins one to another, and pray one for another.*

3. Thirdly, if a man have uſed all meanes, ordinary and extraordinayr, and hath faſted, and prayed, and ſought the Lord for pardon of ſin, and ſtrength againſt it, and yet his Conſcience remains troubled, and he ſinkes under the burthen of his corruptions, in this caſe a man is called to confeſs his ſins to a faithfull Miniſter. Indeed a man may confeſſe them to a faithfull Chriſtian, but it is Gods ordinance to confeſs them to a faithfull Miniſter; not that a Miniſter can pardon his ſins, but onely to declare when he is fitted, and to apply mercy accordingly. It is not a matter of complement,

ment, but a duty commanded: it is in this caſe with the ſoul as it is with a mans body; he that is able by his own skill and his kitchin-phyſick to cure himſelf, hath no need to ſeek to the Phyſitian: but if it be beyond his own skill, and if Kitchin-phyſick will do no good, then he is bound to ſeek out to a Phyſitian, unleſſe he will be his own murderer. It is juſt ſo with the ſoul of a man that is ſorrowfull for ſin; when he hath conſcionably uſed all means, and yet his Cloſet-prayers, and his Cloſet-faſtings will not do the deed, then he is bound to ſeek out to a faithfull Miniſter, for he is the Phyſitian that God hath appointed, whereby all the ſickneſſes of the ſoul may be eaſed and cured.

4. Laſtly, if a man have been guilty of common open ſins, and it is known abroad that he hath been an open ſwearer and adulterer, if God hath broken his heart thorowly for his ſins, and he lyes (it may be) upon his death-bed, and now enjoyes the company of a faith-

faithfull Minister, or some holy Christian, he is bound to acknowledge his sins, that as God hath been dishonoured by him, so now he may honour God, and shame himself, and discourage the hearts of those wicked wretches that have shared with him in the sin: if ever he be truly broken, and if God throw him on his sick bed, and these things be laid to his charge, he will cry out of himself, and say, Oh I have hated the light of Gods truth, I did persecute the cause of godlinesse, *I was a Persecutor and Blasphemer*, said *Paul*: so it will be with your proud and rebellious hearts, if ever God open your eyes, and awaken your consciences, as they must be either here, or in Hell.

Therefore when your companions come about you, cry shame of your selves, and say, The Lord knows, and all the Country knows, that I have been a Drunkard, and an Adulterer; it is the gall of my heart. Now if God had not been

merciſull

mercifull unto me, I had drunk, and drunk my last: it hath cost me dear, and to it will be with you too. It is strange to see how God throws some upon their death-beds, and fils their consciences full of horrour, and yet a man cannot wrest a word from them. Nay, though all their drunken companions come about them, they have not a word to say to them. I do not think that the heart of any Christian will endure it, if ever God break his heart kindly.

Thus you see what man is bound to confesse his sin; this is farre enough from the tyranicall confession of that strange Popish Doctrine of auricular confession: they hold, all men are bound, whatsoever their condition be, whether their sins be pardoned or unpardoned, they are bound to confesse all their mortall sins, and to expect their pardon authoritatively from the Priests hand, upon the pain of great matters. The aim of the Papists herein is, first, to snare mens con- Popish confession what.

consciences; and secondly, to pick mens purses: for when a man hath confessed his mortall sins, his conscience is snared, and then they must give so much mony for the pardon of them, agreeable to the offence. Now we bind no man upon pain to come necessarily; but if he can get pardon from God in the use of the means, and get power against his corruptions, in this case we enjoyn no man to confesse; but when the Saints do come, it is not because we will or can sell pardons, but onely to fit them for mercy. And this is the truth, and that our Church holds.

Use 1. This falls marvellous heavy and foul upon those that are so far from this duty, that they are opposite against it, and account it a matter of madnesse and childishnesse, to acknowledge their offences to any man. Men would be comforted in regard of the sorrow they feel, but they would not be content to open their sins, and take shame to themselves: This harbours in the hearts of

of many carnall wretches, and ſo they are deprived of the fruit of the Goſpel: they think it all their cunning, to ſhift, and ſhelter, and mince their ſins, and to keep them cloſe from the knowledge of the Miniſter.

It may be, the wife is ſick, and the husband ſaith, I pray you ſhew her ſome comfort. Why, ſaith the Miniſter, what needs ſhe any comfort, ſeeing ſhe was never in diſtreſſe? Oh! ſaith he, ſhe hath lived an honeſt quiet woman; and ſo by this meanes we hear of nothing but good. I would fain wreſt this madneſſe out of the hearts of carnal wretches. When the Lord hath them upon the rack, then their Conſciences are full of horrour, and they know not which way to take; yet they ſcorne to acknowledge any thing: ſhall they be (convicted of their ſins, and) ſuch babes, to cry their ſinnes at the Market-croſſe? they have a better courſe then ſo: for (ſay they) who knows

knows it? and let him prove it, or the like. What if no man ever yet knew it? thy own conſcience, and God, knows it.

If thou goeſt to a Phyſitian, thou wilt lay open all thy ſores, and all thy pains to him, or elſe thou expecteſt no help from him; and canſt thou look for any comfort from a Miniſter, and never diſcover thy ſins whereby thou art hindred in a good courſe? men would be comforted, yet never know why they were afflicted.

You that keep your ſins ſo cloſe, and maintain them ſo tenderly, the God of heaven will pluck thoſe ſweet morſels from your mouthes, and lay them upon you when you would be rid of them; As a man that is ſick, he will not ſend to the Phyſitian, becauſe he thinkes he is able to bear it out, till at laſt the diſeaſe begins to feſter inwardly, and all the Phyſitians under Heaven cannot cure him; if he had ſent in time, he might have been eaſed: So it is with many ſinfull creatures, out of a ſturdy ſtoutneſſe

of

of heart, they ſcorn to confeſs their corruptions; well, now God opens their eyes, and they begin to ſay, This is not well, and that is not well; but you will not ſend for the Miniſter all this while, if it be horrour of Conſcience, you will bear it; well, at laſt you come to your death-beds, and the Lord layes his heavy hand upon you, and then you cry for the Miniſter and all; Oh, ſaith one, Wo to me becauſe of this adulterous heart, this drunkenneſs, and this malice, and this madneſſe againſt God and his people; I was a cunning perſecutor, and with ſuch a woman I committed adultery, and at laſt, when he hath ended his confeſſion he ſinkes and dyes. Now the Miniſter comes too late; ye will bear the check of Conſcience, and in time the wound grows ſore; and your ſoul ſinkes into irrecoverable miſery; Oh, wo to that ſoul, this is all becauſe he would not have his heart launced; well, if thou wilt not, then take that curſed heart of thine, and expect Gods wrath with it, if thou

thou repent not. See how God deals with a sinner in this kind; the text saith, *His bones are full of the sins of his youth which shall lye with him in the dust: Although sin be sweet in his mouth, though he spare it, and keep it close as Sugar under his tongue, it is as the Gall of Aspes within them*; take heed how you keep your sins close, when conscience and horrour calls upon you to confesse them, and God hath you upon the rack, and saith, These sins you have committed in secret, either confesse them, or they shall turn to the *Gall of Asps*; if still you will have your sins, remember that the God of Heaven bears witnesse this day against that soul that will not come off, but hides his sin; take heed that God say not *Amen*: When thou art going the way of all flesh, then thou wilt cry for mercy, but then the Lord will say, Remember that impostumed heart of thine might have been lanced and cured; but thou wouldst needs keep thy lusts and corruptions still.

Job. 10. 11, 12. ¶

For

For the Lord Jesus Christs sake now pity your selves, if you desire your everlasting comfort, now take shame to your selves, that you may be for ever glorified: O now launce those proud rebellious hearts of yours, that you may find some ease; tear now in pieces those wretched hearts, that the core being let out, the cure may be good and sound.

Secondly, this reproves the cunning hypocrite, howsoever he is content to be ashamed for his sin, and to shew the foulnesse of it, yet it is admirable to consider what slie passages and trickes he will have before he comes to open any thing; sometimes he sends for a faithfull Minister, and it is his intendment to confesse his folly, and yet he goes back again and confesseth nothing at all; but if the Lord follow the close-hearted Hypocrite, and let in some more of his indignation, and make his wrath to seize upon his soul, then he sets down a resolution to confesse all; and yet there is such dawbing and such *Use 2.*

ſuch ſecret acknowledgement of ſin, it ſticks in his teeth, ſomething he will ſay that may be every man can ſay againſt him; and then he ſpeakes of hardneſſe of heart, and of wandering thoughts, and that which even the beſt of Gods people are troubled withall; but he never comes to thoſe ſinfull luſts that lye heavyeſt upon his ſoul.

If a man that is ſick have a foul ſtomack, but yet is unfit to vomit, it may be he caſts the uppermoſt up, but the ſpawn of it remains: ſo it is with the hypocrite, he ſaith ſomething, and now and then a word falls from him, and he would fain bite it in again if he could, but there is a witneſſe within that muſt not be ſeen.

When *Rachel* had ſtolne her Father *Labans* Idols, he followed after *Jacob* for them, and ſearched among the ſtuff, but *Rachel* being ſomething fooliſhly addicted that way, ſate ſtill upon them, and *Laban* muſt not ſearch there: So it is with the cloſe-hearted hypocrite, he is content

to confeſſe that which all the world cryes ſhame of him for, but there is ſome Idol-luſt, as ſecret uncleanneſſe, or private theft, that he will not confeſs.

Now for the terrour of all ſuch graceleſs perſons, I deſire to diſcover two things in the point. Firſt, that this is a marvellous fearfull ſinne: Secondly, it is a dangerous ſin.

Firſt, me thinks the ſinne it ſelf is like the ſinne of *Ananias* and *Saphira*; he ſold all that he had, and as the Lord moved him, and commanded him, he gave way to it that it ſhould be given to the poor: But when it was ſold, he kept back one part of it: and when *Peter* ſaid, *Did you ſell it for ſo much?* Is this all the price? Yes, ſaith he. Now mark what *Peter* ſaith, *Why hath Satan filled thy heart, that thou haſt not lyed to man, but to God?* Satan many times ſteps into the heart; but when he is ſaid to fill the heart, he ſhuts out the work of judgement and reaſon, and the Word and Spirit, and all good Reſolutions in thoſe particular

Acts 5.3. opened.

To hide our ſins a fearful ſin.

occaſions, which concerne a man.

As if Satan ſhould ſay, Knowledge ſhall not direct him, the Spirit ſhall not perſwade him, and the Word ſhall not prevaile with his heart: but I will take poſſeſſion of him in deſpight of all theſe; this is Satans filling of the heart.

Thus it is with the Hypocrite: his conſcience is awakened, and ſaith, Thou muſt confeſſe thy ſinnes, or elſe thou ſhalt be damned for them, the Word commands thee, and the Spirit perſwades thee to confeſſe thy ſinne; and hereupon thou ſaiſt, This is my condition, and there is no eaſe nor comfort to be had in private meanes, and therefore I muſt go to ſome faithfull Miniſter, and reveal my ſelf to him: and when thou haſt done, thou keepeſt back half from him, and thou lyeſt againſt Conſcience, the Word, and Spirit, and all: and when the Miniſter ſaith, Is this the bottome of thy ſin? Diddeſt thou not commit ſuch and ſuch a ſinne? Oh! no, I was never guilty of any ſuch matter:

ter: and yet thou lyeſt. Marke what I ſay, this is to have Satan fill thy heart, thou giveſt up thy heart into the poſſeſſion of the devill: Knowledge directs thee not, the Spirit perſwades not, and the Word prevailes not; but the devill crowds into every corner of thy heart, and thou wilt cover thy ſins, and ſo periſh for them everlaſtingly.

But ſecondly, as the ſinne is vile and odious, ſo it is as dangerous; *He that hideth his ſins, ſhall not proſper*, ſaith the Wiſeman. Howſoever thy heart may be ſtill for a while, yet thou ſhalt not proſper in thy Family, nor in the word and Sacraments, but all meanes are accurſed to thee, thou ſhalt receive no mercy at all: he that confeſſeth and forſaketh his ſinnes, ſhall find mercy; but he that confeſſeth not his ſinnes, ſhall not find mercy. 2. Prov. 28. 13.

As it is our uſe commonly to have a neſt-egge to breed upon, ſo it is the devils cunning to leave a neſt-egge, ſome boſome-

luſt or other in thy ſoul, & the devil ſits upon this ſame, as upon a neſt-egge : and when the devill is caſt out by a ſlight overly confeſſion of your ſinnes, yet there is ſome ſecret luſt ſtill left in the heart, and that will breed a thouſand abominations more in you. For (I beſeech you take notice of this) the devill returnes and brings ſeven devils more then himſelf, and he hatcheth ſeven times more uncleanneſſe then there was before : therefore as you deſire that Satan may not fill your hearts, and as you deſire to have any meanes bleſſed to you, come off kindly and currantly, either not confeſſe at all, or elſe confeſſe currantly, that you may find mercy in the time of need.

Uſe 2. The ſecod uſe is for Inſtruction, to ſhew us, that a broken-hearted ſinner is eaſily convicted of his ſinnes, and willing to undergo any reproof; he that will confeſſe his ſinnes freely of himſelf, will eaſily yield when he is called upon to do it. If the *Word* lay any thing

to

to his charge, he will not deny it, a man need not bring any witneſſes againſt him; he will never ſeek to cover his ſinne; but if any occaſionall paſſage of ſpeech come, that may diſcover his ſinne, he takes it preſently, and yields to it, and ſaith, I am the man, I confeſſe, this is my ſinne and my folly: he doth not fence his heart againſt the truth.

To whom ſhall I look? (ſaith God) even *to a man that hath a contrite heart, and trembles at my word*: this the root, and this is the fruit: the heart muſt be contrite and broken by the hammer of Gods Law, before it can ſhake at the hearing of the *Word*; A broken heart comes not to ſtout at the Miniſter, (nay, that is a ſturdy-heart) but a broken heart ſhakes at the Word of God; if there come a promiſe, a broken heart trembles leſt he hath no ſhare in it; and if there be any command, he trembles leſt he ſhould not be able to obey it: but if the Lord meet with ſome main luſt, as ſecret malice againſt the Saints of God, Iſa. 66. 2.

and secret uncleanneſſe, or the like; if the Lord give a wipe at theſe things in the Word, then this broken-heart hath enough, he hath his load, and longs to be private, he remembers that truth; and the wound being freſh bleeds again, and he mournes again, and layes hold on his heart, and ſaith, Good Lord, I was this malicious wretch, I intended this miſchief to thy Saints, and (if it had been in my power) I could have ſucked their blood, I was that unclean wretch; ſhall all theſe ſinnes be pardoned? and ſhall all theſe curſed abominations be removed? Can theſe corruptions be ſubdued?

Brethren, ye cannot be ignorant how a wounded heart is affected with every touch, you that have broken-hearts you know it, I ſhall not need to tell you: Therefore when ever the Lord comes to rake in thoſe filthy and drunken hearts of yours, they will ſhake within you, and you will ſay, This is my ſinne, and theſe are my abominations, whe-

whereby God hath been so much dishonoured.

The third Use is for exhortation, if you know these things (as I am perswaded you do) then be intreated in the name of the Lord Jesus to walk in that way which God hath revealed; this is the baseneſſe of our hearts, we are loath to unbuckle our vile and secret distempers; they are shamefull themselves, and yet we are loath to take shame for them. Therefore deal openly and freely with your soules, confess your sinnes freely, that God may deal comfortably with you; Hath the Lord at any time let in this horrour into thy soul; and is thy heart now troubled at the word; and after all thy teares, and paines, and meanes using with uprightneſſe, do thy corruptions still remain? are they not yet subdued as they might be? canst thou not get any assurance of the pardon of thē? I say then, cast away thy shamefull hiding and concealing of sin, and do not say, What will the world & Ministers say of me? *Use 3.*

away with these shifts, God cals thee to confession, the Saints have done it, and thou must, nay, thou wilt do it, (if ever thy heart be kindly broken, as it should be) in some measure pleasing unto God, and profitable to thy self.

Obj. But some will say, how may we do it?

Answ. For answer thereunto, I will first give some directions how to do it: Secondly, I will give some motives to work our hearts to the same.

1. To whom we lay open our sins by confession.

First, be wise in chusing the party to whom you must confesse your sinnes, for every wide-mouthed vessell is not fit to receive precious liquor; so this confession is not to be opened to every carnall wretch that will blaze it abroad; the Minister to whom you confesse ought to have these three graces.

1. A skilfull Minister.

First, he must be a skilfull and able Minister of God, one that is trained up, & is master of his Art, and so experienced, that he may be able in some measure to find out the nature of the disease: (Not that any minister

under heaven can be ſo wiſe and holy, as to give pardon to a poor ſinner; but onely he is able miniſterially to do it under God:) He muſt be able to approve himſelf the Miniſter of God: he muſt have the tongue of the learned, and be able to break the heart, and prepare the ſoul for *Chriſt*; and then to apply the cooling promiſes of the Goſpel to him.

There are many, who in ſtead of curing of the ſoul, kill it, and by popping the Sacrament into a mans mouth, think to ſend him to heaven: but in concluſion ſend him to hell.

Secondly, he muſt be a mercifull Phyſitian, one that will pitty a poor ſoul; they that have experience of trouble and miſery in themſelves, are moſt compaſſionate to others in diſtreſſe: he that hath been toſſed in the Sea, will pitty others that have been in the ſame danger. If theſe people had gone to the *Scribes* and *Phariſees*, they had been wel holpen. No but they went to *Peter*, and

A faithfull Phyſitian.

therefore found help: when *Judas* had sinned, and *betrayed his Master*, and his soul was full of horrour; he went to the *Pharisees* and confessed his sins, but what succour found he? they answered him, *What is that to us?* Hast thou sinned: then bear it, and look to it thy self; so it is with carnall wretches, what comfort yield they to a poor distressed conscience? they adde sorrow to sorrow, and say, It is nothing but melancholy, and he hath gotten this by hearing some fiery hot Minister, or by reading too much in some bookes of election, and reprobation.

Mat. 27. 4.

3. Lastly, he must be a faithfull Minister, one that will not fit mens humors, nor answer the desires of their hearts, in speaking what they would have him, but his faithfulnesse must appear in two things.

A faithful Minister, and how known.

1. First, in dealing plainly with every one, though a man be his Patron, or of what place or condition soever he be, if he have a proud heart, he must labour to humble him.

And

And ſecondly, as he muſt apply a ſalve fitting for the ſore, ſo he mu t be faithfull in keeping ſecret the ſinne that is laid open to him, that nothing may flye abroad, no not after his death, except it be in ſome caſes.

Now what remaines, but that you all be moved to take up this duty, and provoke your hearts freely to confeſſe your evill wayes; to which purpoſe let me give you three motives. Motives to confeſs our ſins.

Firſt, becauſe it is a very honourable thing, and will exceedingly promote the cauſe of a Chriſtian; you will hardly yield to this on the ſudden; a man doth think, that if the Miniſter know his vileneſſe, he will abhorre him for it. 1.

But (I aſſure you brethren) there is nothing that doth more ſet forth the honour of a Chriſtian, and win the love of a Miniſter, then this. Indeed it is a ſhame to commit ſin, but no ſhame to confeſſe it upon good grounds; Nay, when the heart comes kindly off, it is admirable to

ſee:

see how a faithfull Minister will approve of such persons, his love is so great towards them; O, saith the Minister, it did me good to heare that man confesse so freely, I hope the Lord hath wrought kindly in him, certainly now he is in the way to life and happinesse; Oh how I love him! I could even be content to put that man in my bosome.

Whereas this overly and loose dealing of yours is lothsome to us, do you think we perceive it not? Yes, we may feel it with our fingers, and (when you are gone, I tell you what we think) surely that man is an hypocrite, he hath a hollow heart, he is not willing to take shame to himself for his sinne, his confession never comes to the bottome.

Mot. 2. Secondly, confession is a matter of great safety; I take this to be the onely cause why many a man goes troubled, and gets neither comfort in the pardon of his sinne, nor strength against it, because he comes not off kindly in this work of confession.

When

When you do nakedly open your ſins to a faithfull Miniſter, you go out in battel againſt ſin, and you have a Second in the field to ſtand by you: but eſpecially there is comfort in this particular, for the Miniſter will diſcover the luſts, and deceits, and corruptions that you could not find out, and he will lay open all thoſe holds of Satan, and that meanes of comfort that you never knew: I am able to ſpeak it by experience, this hath broke the neck of many a ſoul, even becauſe he would go out in ſingle combate againſt Satan, and do what he could, not revealing himſelf to others for help, was overthrown for ever.

As it is with the impoſtumed part of a mans body, when a man lets out ſome of the corrupt matter, and ſo skins it, never healing it to the bottom, at laſt it cankers inwardly, and comes to a Gangrene, and the part muſt be cut off, or elſe a man is in danger of his life; ſo when you let out ſome corruptions by an over-

overly confession, but suffer some bosom-lusts to remain still, as malice, or uncleanesse, &c. Then the soul cankers, and Satan takes possession of it, and the soul is carried into fearfull abominations.

Many have fallen foully, and lived long in their sins, and all because they would not confesse freely: therefore as you desire to find out the deceitfulnesse of your corruptions, confesse them from the bottom of your souls.

Motive. Thirdly, this open and free confession, may maintain the secrecy of the soul; for the onely way to have a mans sins covered, is to confesse them, that so they may not be brought upon the stage before all the world.

Obj. Oh, saith one, this is contrary to common reason, we are afraid to have our sins known, that is our trouble; we keep our sins close, because we would preserve our honour.

Ans. I say, the onely way for secrecy, is to reveal our sins to some faithfull

full Miniſter ; for if we confeſs our ſins, God will cover them ; if you take ſhame to your ſelves, God will honour you ; but if you will not confeſs your ſins, God will break open the door of your hearts, and let in the light of his truth, and the convicting power of his Spirit, and make it known to Men and Angels, to the ſhame of your perſons for ever.

If *Judas* had taken notice of his ſin, and yeelded to Chriſts accuſation, and deſired ſome conference with Chriſt privately, (and ſaid, good Lord, I am that *Judas*, and that hell-hound that have received mercy from thee in the outward meanes, and have been enterained among thy people, yet it is I that have taken the *thirty pence*; Lord pardon this ſin, and never let this iniquity be laid to my charge ;) I doubt not but though *Judas* his ſoul could not be ſaved (becauſe that now we know Gods decree of him) yet God would have ſaved him from the publick ſhame that was caſt upon him for it :

but

but he did not do ſo, but hid his malice in his heart, and profeſſed great matters of love to Chriſt, and kiſſed him, and thus he thought to cover his ſin wiſely: but what became of that? the Lord forced him to come and to endict himſelf in the High-prieſts Hall, before the temporall and ſpirituall Council.

So you that keep your ſins as Sugar under your tongues, and will be looſe, and malicious, and covetous ſtill; well, you will have your *thirty pence* ſtill, and they are laid up ſafe, as *Achans Wedg of Gold was*; remember this, God will one day open the Cloſets of your hearts, and lay you upon your death-beds, and then haply ye will prove mad, and vomit up all: were it not better to confeſſe your ſins to ſome faithfull Miniſter now?

If you will not give the Lord his , he will diſtrain for it, and glory it from your heart-blood, as have the Apoſtate ſaid, when the *Julian* was ſhot into his heart, he arrow d it out, and cryed, ſaying; plucke *Thou*

Thou Galilean, thou haſt overcome me; the Lord diſtrained for his glory, and had it out of his heart-blood.

Now I come to the ſecond fruit of contrition, which is here plainly expreſſed, and it is this, A reſtleſſe diſlike of themſelves and their ſins: as if they had ſaid, *Men and Brethren*, we care not what we do againſt thoſe evils of ours, whereby the Lord hath been ſo much diſhonoured, and we endangered; command us what you will, we muſt not reſt thus, ſo loathſome are our ſins that we will do any thing rather then be as we are.

So from hence the Doctrine is this, The ſoul that is truly pierced for ſin, is carried againſt it with a reſtleſſe diſlike and diſtaſte of it: or thus; Sound contrition of heart ever brings a thorow deteſtation of ſin; this they profeſſedly proclaim before the *Apoſtles*. As if they had ſaid thus much in more words; *Doct.*

You ſay we are they that *have crucified the Lord of life*; and we confeſs it; Oh happy had it been for

us

us if we had never listned to the plots of the *Scribes* and *Pharisees*, but that which is past cannot be undone or recalled.

What must now be done? if we rest here, we perish for ever: can nothing be done against these our sins, that have done so much against the *Lord Jesus*? we must loath our selves, and our sins, and we must get out of this estate, or else we are undone for ever.

Now for the farther opening of this point, I will discover these three things. First, I will shew what a distaste and dislike this is. Secondly, wherein this hatred and dislike of sin consists. Thirdly, I will shew the reason why it must be so.

1. For the first, namely what dislike this is; for the clearing of which, you must look back to that which I spake before of godly sorrow. For of the very same stampe and nature, is this dislike and hatred of sin; and it is thus much in effect. First, there is a hatred in preparation; and secondly, a hatred in Sanctification; both

Dislike & hatred of sin what it is.

both are saving works, but both are not sanctifying works: Vocation is a saving work, but not a sanctifying work; they are two distinct works.

This hatred in preparation, is that which the *Lord* works upon the soul, and smites upon the soul, and thereby puts this kind of turning into the heart, not that the heart hath any powerfull inward principle of grace before, (for this is the first that the *Lord* workes) so that as before the soul was forced to see sin, and to feel the burthen of it; so the heart is now brought to dislike sin, this is a work wrought upon the soul, rather then any thing done by the soul; the *Lord* is now fitting and preparing the soul for the presence of his blessed spirit.

How the soul is prepared for Christ.

And in this great work of preparation the *Lord* works these three things.

First, he stops the soul from going on any longer in sin. Secondly he wearieth the soul with the burthen of sin. Thirdly, by hatred

tred the soul is brought to go away from those carnall lusts and corruptions, with a secret dislike of those sins which we have been wearied withall.

In all these the soul is a Patient, (and undergoes the work of humbling, and breaking) rather then any way active and operative.

1. Thus the heart is turned away from sin, and set against those corruptions which heretofore it was burthened with. As it is with the wheels of a Clock, when the wheels have run wrong, before a man can set them right again, he must stop it, and turn it to its right place; and all these are meerly wrought upon the wheel, by the hand of the Workman; for of it self it hath no poise nor weight to run right; but when the Clock-master puts to its plummets, then it is able to run of it self, though the Workmans hand be not there: So the will and affections of a man, which are the great wheels of this curious Clock of the soul, these wheels

wheeels do naturally of themſelves run all hell-ward, and ſin-ward, and devill-ward: now before the ſoul can receive a new principle of grace, firſt, the Lord unmasks a man, and makes him come to a ſtand, and makes him ſee hell gaping for him; thus the heart is at a maze.

Secondly, the Lord layes the weight of ſinne and corruption upon him, and that doth ſink the ſoul with the horrour, and vexation, and loathſomeneſſe of his ſins. 2.

Thirdly, then the ſoul is carried away from ſin by hatred and diſlike, and ſaith, Is this the fruit of ſin that delighteth me? Oh then no more malice, no more drunkenneſs! thus the heart is turned away: but after the ſoul is once brought on to God by faith, and goes to God, and receives the ſpirit of Sanctification, (of which we ſhall ſpeak afterwards) there is a new principle of life, and out of this gracious diſpoſition the ſoul is now grown to hate 3.

hate ſin freely, and to knock off the fingers from corruptions, and beat down his luſt, and to love God ſtrongly, out of that power of grace which the Lord hath put into the ſoul.

Difference betwixt ſorrow for ſin, and hatred of ſin.

There is this difference between *ſorrow* for ſin and *hatred*; ſorrow feels the burthen, but hatred flings it away; ſorrow looſneth the heart, but hatred lets out the corruption; ſorrow ſaith, Doth ſin thus pinch thy ſoul? and hatred ſaith, Sinne no more then; thus the Lord by his ſpirit prepares the ſoul.

Ezek. 30. 31.

For the proof of this point, ſee what the Prophet ſaith, *You ſhall conſider your wayes, and your doings that were not good, and ſhall loath your ſelves.* A poor Chriſtian would teat his heart in pieces in the apprehenſion of his own vileneſſe, and ſaith, Good Lord, ſhall I ever be plagued and annoyed with this ſturdy malitious heart? and ſhall I ever carry this vile heart about me, that will one day carry me to hell, if thou be not the more merciſull? this makes

makes a man even fall out with himſelf. Again, ſee what the *Apoſtle* ſaith, for this thing you have had godly ſorrow, but what hath it wrought in you? doth it work *a holy indignation and revenge againſt your ſinfull courſes?* that when thy ſoul ſeeth his filthy abominations riſing, ſwelling, and bubling within thy heart, it takes on exceedingly, and will ſcarce own it ſelf; but lookes away from ſinne, and is weary of it ſelf, in regard of the ſame; Nay, (if it were poſſible) that thou couldeſt be content to live without a heart, even to forgoe thy ſelfe, that ſo thou mayeſt not be troubled with that vile heart of thine, and ſo diſhonour *God* no longer. I beſeech you obſerve it, when a man is brought thus farre, Oh! he cries to God, and ſaith, Lord was there ever any poor ſinner thus peſtered with a vile heart? Oh that this heart ſhould ever be ſo oppoſite againſt the Lord! Lord, except I had a better heart, I would I had none at all: thus the heart loathes it ſelf

ſelf, and in what meaſure the ſoul is carried with a reſtleſſe diſlike of ſin as it is ſin, in the ſame degree it is moſt violent againſt thoſe ſins whereby he hath moſt diſhonoured God; as you may ſee in *Zacheus*, his heart did more riſe againſt his maſter-ſin: ſo the Lord having humbled the repentant *Church*, *Thou ſhalt defile thy graven Images of Silver, and the ornaments of thy Golden Images, thou ſhalt caſt them away as a menſtruous cloth, and ſay, Get you hence.* They hated all ſin, but eſpecially their Idolatrous courſes; ſo it will be with the heart that is truly broken, he will caſt away with hatred all his pleaſing and profitable ſins. Thus much of the firſt paſſage.

Luk. 19. 8.

Eſay 30. 21, 22.

2. *Queſt.* Wherein a true diſlike of ſin conſiſts.

The ſecond is this, Wherein doth this true hatred of ſin conſiſt.

I anſwer, firſt, if the ſoul doth truly abhorre ſin, it is very willing to make ſearch for it in every corner of the heart. And any ſin that he cannot know himſelf, he is willing that any Chriſtian, or any friend

friend ſhould make them known unto him; A King that hates a traytor that would kill him, and a man that hates a theif that would rob him, they are willing that any man ſhould diſcover that Traytor or theef, and they will entertain him kindly, and reward him for it. 1. *Anſw.* He deſires to have his ſin diſcovered.

When the *Ziphites* came to *Saul*, and told him where *David* was, mark what he ſaith, *Oh bleſſed be ye of the Lord, for you have had compaſſion upon me.* Juſt ſo it is with a broken bleeding heart, that hath an open hatred againſt his corruptions; if any Miniſter or Chriſtian will make known ſome baſe luſts that lurk in his ſoul, he will not flye out, and ſay, What is that to you? Every tub muſt ſtand upon his own bottom, and if I ſinne I muſt anſwer for it: Nay, he will bleſſe the Lord for it, and ſay, Bleſſed be the Lord, and bleſſed be ſuch a Miniſter, and bleſſed be ſuch a neighbour, for they have ſhewed me my ſin, and had compaſſion upon my ſoul, 1 Sam. 23. 20, 21.

Secondly, as the ſoul deſires to 2.

have sin reavealed, so it desires to have sin killed, and it makes no matter how it be killed, or by whom, so it be killed at all. Hence it comes to passe, that the soul which truely hates sin, is ever seeking to those means that are most able to give strength to him, and to overcome his corruptions; and is well pleased that any Minister should meet with the base haunts of his heart, and if the word hit and wound that master-sin of his, he is marvellous content therewith, he cares not from whom the help comes. The sharpest and keenest reproofs, that will shake his very heart, and draw blood out of sin, and the most powerfull deliverer of Gods Word that divides between the marrow and the bones, he likes best.

He labours to have his sin killed.

Nay, though the great Canons roar, and Gods Ordinances work mightily upon his heart, so that his corruptions may be killed and subdued, he blesseth the Lord, and saith, Blessed be the Lord, I have had a good day of it, the Lord

Lord layed battery against this wretched heart of mine; I blesse God for these reproofs and judgements threatned; my heart is in some measure broken under them, I hope my corruptions have gotten their deaths wound this day.

Thirdly, as he desires to see sin killed in himself, so he is not able to see sin in others, but so far as *God* hath put authority and opportunity into his hands, he pursues it with deadly indignation. 3. He hates sinne in others.

As a man that hates a murderer, he will not onely keep him from his own house, but he pursues him even to the place of Justice: So the soul that truely hates sin, will not onely keep sin from his own heart, but he will pluck it from the hearts of others, so far as possibly he may.

When *Haman* had a spleen against *Mordecai*, he was not onely desirous to kill him, but he would kill all the *Nation of the Jewes*; this was hatred indeed: so it is with a broken heart. If a broken-hearted

father have had a proud heart, and hath been wearied with it, he labours to kill all the brood of those cursed distempers in his children.

4. He hates all occasions and meanes of sinning.

Lastly, he labours to crosse and undermine all those occasions and means that have given any succour to his corruptions of heart: the soul hath such a secret grudge against the thriving of sin, that it loathes all occasions that may maintain his sin: as the drunkard and adulterer hate the place where they went in to commit sin.

As in war, haply they cannot take the enemy, but they will drive him out of the Country, and burn down all his Forts, and fill up all his Trenches, that he may find no provision: so the heart that truly hates sin, and hath been truely broken for it, will hate all occasions, and whatsoever may be any meanes to strengthen it. Even all these proud and whorish locks, and these Spanish Cuts, and all these wanton and garish attires, and light behaviours, which were nothing else but

but the Tent wherein his vain filthy light heart hath lodged.

Thus it was with *Mary Magdalen*: and the reaſon why it is ſo, is this, becauſe the heart that hath been broken for ſin, and burthened with the evill of it, hath now found by wofull experience, that ſin is the greateſt evill of all others: and therefore (for the preſervation of it ſelf) it will hate that ſin which ſeparates between God and the ſoul, and with which the ſafety of the ſoul cannot ſtand. Luk. 7. 38.

Every thing in reaſon deſires the ſafety and preſervation of it ſelf; the ſoul knows ſin to be the greateſt enemy, and therefore it is moſt invenomed with violence againſt ſin, and ſaith, Whence come all theſe miſeries? and what is the mint out of which all theſe plagues and Judgements come? Is it not my ſin? It is not poverty, not ſickneſſe, nor diſgrace that pincheth me, but my ſin firſt cauſed all theſe.

It is the poyſon of ſin in pover-

ty, and the poyſon of ſin in ſhame, and the wrath of God in all theſe by reaſon of my ſin. Theſe evils were not evill to me, but that my ſins make them ſo.

Had I a heart to fear *God*, and to love him, and depend upon him, in poverty God would enrich me, and in ſhame he would honour me, and in miſery he would comfort me: It is not poverty, nor ſhame, that doth hurt me, but ſin lies and venomes my ſoul.

And therefore the ſoul now cries, *Men and Brethren, What ſhall I do* to be freed from theſe corruptions? Great are the evils that I have found, and marvellous are the plague that I have felt, by reaſon of my ſins, but far worſe will that portion be, that I ſhall have in hell, in endleſſe torments hereafter: this will be the perfection of all miſery, let it be any thing rather then this; it is better here now to be plagued, then everlaſtingly damned.

Uſe 1. The firſt Uſe is a ground of admirable comfort, and ſtrong conſolation

tion to all such as have found this dislike and hatred of sin: he may be sure his heart hath been broken for sin, and so consequently, he shall certainly have Christ, and grace.

I doubt not but every soul is perswaded of this, and saith, Indeed if I could find my soul grieving within me for my rebellions and sine, I should not doubt of mercy: but how shall I know whether my soul hath been ever as yet truely wounded for sin as sin? *Obj.*

I answer, if thy heart is carried against thy sins with an utter indignation against them, then certainly thy soul hath been truely broken; indeed sometimes a man doth hate his sins, more then ever he hath been burthened with them; but thus it is commonly, if thy hatred be good, thy sorrow hath been sincere; for how can thy heart go against sinne, except thou have found some evill in it? and how canst thou be an enemy to corruption, *Answ.*

How to know that your souls are truly broken for sinne.

on except thy heart hath been wounded with it? therefore let me advise all those that desire to have an evidence of the work of grace in their souls, to go in secret and examine their hearts, whether they can make *Huy* and *cry* after their corruptions; can you be content that all your sinful distempers (even those that would affect you most) should be made known, either in publick by the ministery of the word, or in private by some faithfull Christian? and can you be content that he should come home to your hearts, and dragge out your corruptions before the world? then you have been wounded for sin, and are enemies against it, (as *David* saith) *Try me O Lord, and examine me, and prove my heart, and my reines, and see if there be any wickedness in me.* He deals like a good subject that unlockes all the doors, and bids the Officers search if there be any Traytor in his house, if any one hide the Traytor, he is a Traytor himself in so doing; so *David* as it were sets open the door of

Ps. 30. 24. opened.

of his heart, and ſaith, Good Lord, if there be any wickedneſſe in me yet not diſcovered, Lord let that Word, that Spirit, and that meſſenger of thine, find it out; reprove me, convince me Lord, and diſcover my hypocriſie, and pride of heart, This is an honeſt heart certainly.

Secondly, when thou haſt found out thy ſinne by the help of the Miniſter, here thou wilt not reſt, but hunteſt for the blood of thy corruptions, and canſt not be quiet till thou ſeeſt the death of them; the ſoul can do little of it ſelf, but it would have the Lord do all for it: ſo though thou have not ſanctifying grace, and haſt not power of thy ſelf to kill thy corruptions, yet thou makeſt all thy friends thou haſt to uſe all meanes to ſink thy enemies that elſe would ſink thee.

As it is amongſt men, when a man hath found his enemie, he followes the law hotly, and he will have his life or elſe it ſhall coſt him a fall, he purſues him from one court

court to another, and makes all the friends that he can, that he may plague him; and if all the law in the Land will do it, he will have him hanged; this is a right hatred indeed: so the soul can do little of it self, yet it endeavours and makes a levie of forces, and prayers, and will not leave sinne with life, it pursues sinne hotly, and if all Gods Word, and all the promises, and if the grace of Christ will do the deed, it will not rest till it see the decay of sinne, and therefore it will even dragge sinne before the Lords tribunall, and there cry for judgement, and say, Lord kill this proud malicious heart of mine, these are thy enemies, and the enemies of grace; Lord they sought my blood, let me have their blood; blood for blood, tooth for tooth; O let me see their destruction.

Use 2. Secondly, is this contrition? and doth it bring forth such fruits? then true broken godly sorrow is rare in the world, and there are few that have it, even among those that think

think themſelves ſomebody in the boſom of the Church; therefore ſave me a labour, and caſt your eyes abroad in the world, and enquire in the houſes and Villages where you dwell, and knock at your neighbours hearts, and ſay, Is there any broken hearts here? It will appear, there are but few broken hearts here to be found amongſt the profeſſors of the Goſpell; and ſo, few ſhall be ſaved.

If this hatred of ſin be a true evidence of broken-heartedneſſe, what will become of a world of prophane perſons, that are carried on with the purſuite of ſin, from which they will not be plucked? the drunkard will have his cups, and the adulterer his queans, and the chapman his falſe weights, they are ſo far from this diſlike of ſin, that they hate every thing ſave ſin; they hate the godly magiſtrate that would puniſh them; nay, they hate the Lord himſelf, and ſay, it was pitty there was ſuch a law made to puniſh ſin: what ſhall we do? let us

do

do any thing rather then be hindred in our pleasures; what shall we do that we may not be checked and reproved? get you down to hell, and there you shall have elbow-room enough, there you may be as wicked and as prophane as you will; and that will be your portion, unlesse the Lord be mercifull unto you. Consider what the Wiseman speaks, and do not think a little humbling of your souls before God, and a few prayers will serve your turn; No, no,

Pro. 21. 29.

Pro. 1. 28. *Then shall they cry,* (saith the text) *but I will not answer, they shall seek me early, but shall not find me, because they hated knowledge, and did not seek the fear of the Lord.* Oh how fearfull is the doom, and how certain is the desolation of such poor wretches!

Now the Lord for his mercies sake settle these truths in every one of your hearts. *Amen.*

FINIS.